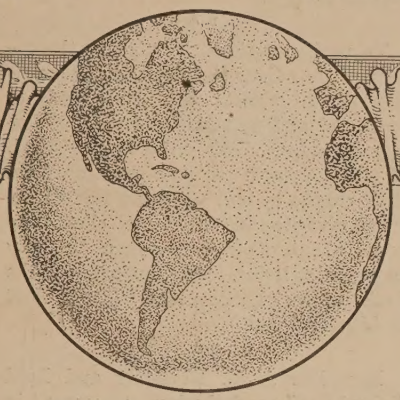
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

August 27, 1921



God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best. Here is God—God standing silently at the door all day long—God whispering to the soul that to be pure and true is to succeed in life and whatever we get short of that will burn up like stubble though the whole world try to save it.

Robert Collyer

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 359 Boylston St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

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Advertising Rates: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

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359 BOYLSTON STREET BOSTON
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Μιγμα

One patch of silver lining in the country-wide unemployment is the return of paylured boys and girls to their schooling. (*Boston Herald.*)

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To push vocational training to the extreme is to reduce the pupil to the condition of an animate tool. This tends to industrial and economic slavery and fosters discontent, both social and political, of all so trained. It cuts them off from their chance to rise. Remove this difference—give to all the same chance to know about other things than the way to make a living—and you remove the basis of social discontent. (*Dean West in Literary Digest.*)

υ λ

Men like A. S. Rowntree and Lord Robert Cecil are fathering a movement in England "to rally men of good-will engaged in the administration of industry, commerce, and the professions, for the application of Christian principles to industrial, commercial, and professional life." A London conference has brought this undertaking into the open. The motive of service was the key-note of the conference, and it was freely declared that industry must change from a condition of economic strife to the creation of human personality. Spititual principles must rule in industry. (*The Congregationalist.*)

υ λ

Time was that a dime novel was a dime novel, but now it sells for two dollars and is called literature. (*New York Evening Post.*)

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Two hundred and six American soldiers, who returned recently from service in the Army of Occupation on the Rhine, brought with them German brides whom they had wedded while in the "enemy territory." Ninety of these couples brought children with them. Evidently our soldiers found that German life was not all evil, even though the papers would have had us believe so during the war. (*Friends' Intelligencer.*)

υ λ

As the number of unemployed men over the land mounts into the millions, and the nation faces one of the worst winters of its history, churchmen are beginning to realize that the subject is one which has religious implications. Ministers are making unusual though often vain efforts to connect up the people of their parishes with positions. Meanwhile the fallacies of an industrial order that can permit so much economic waste and injustice are being challenged. (*Christian Century.*)

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THE Universalist Leader

Two Dollars a Year | 103d Year | New Series | Vol. XXIV No 34

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Of two evils, look a little farther and choose the good.

* *

The soaring oratory may sound well, but what does it do?

* *

It is good to get the dollars, but better to get the men with them.

* *

Compare downward rather than upward if you would be well-to-do.

* *

To feed the present on the echoes of the past is to starve the future.

* *

It takes less than two new members in each of our churches to make a thousand.

* *

It does not take very many men to conquer the world, providing they are men, and in earnest.

* *

When your comment is, "That was a glorious sermon," just add the question, "What does it mean to me?"

* *

Some need to get their religion out of the graveyard and get it into the kindergarten, and also into the Men's Class.

* *

"We had a hot debate in our Men's Class today," remarked the man who thought he had been to Sunday school.

* *

It is the small mind that thinks it is doing the only thinking, just because other minds are thinking different thoughts.

* *

We wise men know a lot of natural law, and more of unnatural law with which we try to chain the activities of God.

* *

With the spiritual food which the world needs in our possession, what are we doing with it? And what ought we to do with it?

* *

Think not the old Orthodox theology has lost its hold when thousands of presumably intelligent people cheer its proclamation.

It is easy to win great battles on a desk pad, and conduct a government in a debating society.

* *

An argument written in tar and decorated with feathers convinces everybody that the fools are not all dead yet—and that is all.

* *

The church can not clean up the sewers of the city, but if it is a real church it will set every member on its list at work when that work is needed.

* *

The noted evangelist continues to draw multitudes. Can it be possible that there is something in religion which has been missed by the wise and prudent?

* *

The Presbyterians plan to erect a national Presbyterian church at Annapolis to provide for their young men who are in the Naval Academy. We hope they get a pacifist minister to fill the pulpit.

* *

The Church which does not send its minister to the National Convention must not expect much in the way of a pastor; it will cost on the average about one hundred dollars; it will return at least two hundred dollars in ministerial improvement.

* *

The radical reformer makes his debut as a smasher of everything in sight, because it is easy and spectacular, and then sits 'round on the fence and waits for the humble plodder to create something more to be destroyed, complaining the while because he is not kept busy.

* *

A Church with 170 Ministers

We once attended a service in St. Peter's in Rome, where, besides four wandering Americans, the whole congregation was made up of the priests, and it did not appear that there could be more than seventy-five or one hundred of them. Now here is a Protestant church, and a Universalist church, letting it be known that on a big occasion the one minister supplemented his oneness by enlisting one hundred and seventy of his men and women to do with him the work of the minister. And the work was done. Of course the load the minister can not lift and carry alone is as nothing in all these hands and on all these shoulders. Here is something for the rest of us to think about in

this mighty Crusade for church members, which must be speeded up if we are to have a grand jubilee at Detroit. There are not many of us who can recruit one hundred and seventy ministers, but we can recruit one hundred, or seventy, or at least seven, and if they are in earnest, they will do the job. Give your minister an assistant from the congregation, or give him seven, or give him a hundred, and the local problem will be solved.

* *

AND DEATH CAME

WITH gentleness he took her hand and led her away, and she was not afraid. In the days of health and sanity and happiness we had talked it all over together, saying we will face the facts which are there just beyond the veil of the future, not only of the distant future, but the tomorrow. We know not what a day may bring forth, but we know that each day is full of shadow and sunshine, life and death, and the law that determines events is higher than our comprehension; we just know the facts that in this life is an ineradicable factor. So we said to each other, let us face the fact.

Death comes to us all sooner or later; it is the choosing that seems so strange to us. Those who are most needed according to our calculation; those who are filling a place and serving other lives, are called away while those who are of no use to anybody as we see it, still remain to cumber the earth. Little baby lives standing with tottering steps on the threshhold of life are swept away while the aged remain yet longer in wearisome struggle; but ultimately all die, rich and poor, wise and foolish, sinner and saint, our friends and other people's friends; after birth, the one universal fact is death.

And then she said; "What of it? What is there to be afraid of? A fact so universal in a universe of benevolent law, and in the embrace and purpose of a universal and loving parenthood, can not be bad in the ultimate, and if we but knew enough to see, there is good all along the way."

But it hurts to have our loved ones go, and with all others we are trying to avoid or at least to postpone this inevitable event. In this presence the judgment is suspended; the weak become hysterical and the strong are broken, and as we talked it seemed to us that this was wrong; it was all abnormal. Death is no more strange than birth, no more inexplicable, and in a unified universe it should slip into gear with all other parts. Some times there is pain in the adjustment and readjustment and we overlook the new values and fight for what has been. Sometimes the human stay of others is pulled away and death brings catastrophe to lives. Some times there are tortures of pain of body and twisting of minds and a living one goes forth through torture into death. And then there are left the sorrowing who suffer infinite loneliness and the pain rays out through multitudes of hearts and unnumbered years.

"And yet" she said "I hold that death is as good as birth, only we do not understand it." "But," I said, "we can not understand when our eyes are blinded with tears, even when the light of love shines through them and turns them into rainbows of hope, there is the shadow of lonesomeness which comes after." "Let us be honest with ourselves and face the fact." She said. "Death comes into other homes, and takes other children, why not ours? Why should we be immune from the universe? Our children are going to die just as others do, one of us will die before the other. Why not? And why be afraid! Why be resentful, when the great faith which we hold measures life in eternities and not in years! And we are to set life by the standard of love and happiness which have been ours,—not by the loss which is. Think in terms of gratitude not in terms of sorrow; of hope not of loss. We shall be parted but not for long; in fact not at all if we live in the clear atmosphere of our faith. Death is but an incident in our unbroken life, why not look at it and smile, perhaps through our tears, but smile."

And then came death. It was not as we expected it, nor when, according to all physical logic, I should have gone first; but with that strange, sublime judgment she was chosen, and she must away without fear out into the Known of God, and Known of her, for she knew God. And I sit here rich in memories and confident in hope. I recall the unceasing procession of her ministry of service to others, especially her joy in setting the minds and hearts of youth along the way to health and happiness. Especially the companionship in all that is best and noblest in life, when we were guided by integrity to truth, faithfulness to beliefs which had been tested, and through open doors to the inexhaustible resources of new and larger truth. And my hope is stimulated to certainty, as I think, as we thought, that there are not two lives, but one; one life here and there; and she has just gone away, into another room of the same big house of God.

Of course there are the sad but sweet hours of loneliness; of course there are problems many and questions more, but this was her message to me:—Why be afraid, the great love which sent us here will receive us there, in some way—not the way we expect perhaps, but in the best way. And the duty of the living to the dead is to continue the joy and glory and gladness of living, and what comes after will bring no heart-strain to the Children of God.

* *

GOD WILL BE SERVED

GOD knows no age and dieth not. Like youth He will be served.

> "Religion has boiled over the church walls and flowed out to embrace the homeliest and humblest of human interests. It is a religious duty as well as a political right that business men who have the vision of justice organize to exert their influence toward the coming of the kingdom of God in American commercial life. It is time that some prophet-voice be heard throughout this land speaking in stentorian tones the message that no man— and no group of men—has any right to conduct business without the equal responsibility to conduct it on the level and give 'The Squarest Kind of a Square Deal.'"

So spake one of our fellowship in opening the First Annual Convention of the National Association of Specialty Salesmen at Kansas City on August 4. Centuries of history have reiterated the lesson. Sinai and Calvary unite in voice to human heedlessness. From the upper room of a fisherman's cottage to the

Roman Vatican is a far cry, yet each in its turn, tells the same story. Theologies and forms of government, ever in process of their own evolution, repeat it more or less effectively. From Genesis to Kansas City there is one unchanging message—God will be served. Let those who dare to think, or think to dare otherwise, take heed.

The pastor may be a priest to men or a prophet for them, but only as men and women come to him for his ministration and carry it forth to every-day application in human relationships—which all are religious, though seldom called so—does the man in the pulpit get any contact with the world for whose redemption he too has given his life. When the pew transmutes the message of the pulpit into personal character and daily conduct, the kingdom of God is at hand.

When business senses the principles of any religious message as producing better business, it will adopt those principles as it would a less expensive freight routing or a cash register.

Churches preached temperance for many years but the doom of the saloon began when business men said to the employee: "We have no concern with what you do when off duty but we are vitally concerned with the condition in which you return to duty, and men who drink cannot be trusted as fit for duty—therefore cut out the drinking."

Churches for years have been preaching business and commercial justice, whose other names, such as Fair Play, Square Deal, the Golden Rule, are more familiar to our ordinary tongue. But when business and industry realize that injustice produces conditions that interfere with production and distribution, the beginning of the end for injustice looms on the horizon of the commercial world.

The organization of the National Association of Specialty Salesmen announcing the slogan, "The Squarest Kind of a Square Deal," and furnishing the service by which honest business may present its guarantee of a square deal to the potential purchaser and by which the purchasing public may be assured of a square deal, is not *per se* the millenium, but it is a commendable and note-worthy step toward that universal justice by which alone may be secured commercial peace and prosperity and much human happiness.

God will be served. He believes in the humanity He loved into being. He will be served, both at the altar and in the market, by His children for their own sakes.

* *

PROPHETS OF PROFIT

A PESSIMIST is a man with a forgettery. He can't remember over night. When he thinks he's thinking about the good old days he's only forgetting about the bad old days. An optimist is a man with a memory. He knows to-day is better than yesterday because he remembers what yesterday really was like.

Thirty years ago in a certain great department store a red-faced bully hired and fired according to his whim or mood, and it was a misfortune for a salesgirl to be pretty. Now in that same store discharges can only be made by vote of the fellow workers' committee, and the oldest floor walker would lose his job if he insulted the newest cash girl.

Thirty years ago to call a man a peddlar was next thing to calling him a tramp. Say "Sic him, Tige" in the night and the average canvasser would jump the footboard like a fence, before stopping to wake up.

Certain old timers with good memories who were in Kansas City last week got black and blue spots pinching themselves to make sure they were awake. For in the palatial assembly room of the Hotel Baltimore, they found themselves a part of the annual convention of the National Association of Specialty Salesmen. Instead of the dusty old clothes of other days, they saw the smartest of tailoring and the freshest of palm beach suits. Instead of fawning and cringing, they saw an assured sufficiency, too sure of itself to need self-assertion. Presently they realized that the peddlar had gone away with the buffalo and the prairie-schooner and in his place had come the specialty salesman, as much and as truly a business man as the merchant and the manufacturer.

But that was only the beginning of the old timer's surprise. There are experiences that come to us but once in a life time. Occasionally we vaguely anticipate them, but more often they burst upon us unheralded. Many of the men went to Kansas City for this convention expecting little, doubting much, but longing earnestly for something real to happen.

Something did happen, one of those transfiguring experiences that makes life look different, even in its long after-glow.

Now, remember, specialty salesmen are those who take goods past the jobber and merchant direct from producer to consumer. They must sell to strangers and fight local antagonisms and suspicions of all sorts. It was to be expected, therefore, that their annual convention would be largely concerned with the problems of self-defense and self-protection.

But here was a trade convention that did not concern itself with trade. Here was a gathering of specialty salesman that refused to talk or even think about their own specialty. One old timer, with the habit of his years, went about asking the different men as he met them, "What's your line?" and reported that nearly all stopped and looked at him blankly. They had become absorbed in something more and greater than their own personal affairs.

The other day a great gathering of church folk declared that "all men by nature and inclination are sinners." Well, maybe, but here was a gathering of folks who didn't know it. They spent four days of hard and serious work building an organization around their motto of "Each for all, and all for each." With a large proportion of Southerners and meeting in Missouri, they refused overwhelmingly to limit their membership to the white race because they had committed themselves to the Universal Brotherhood of man. The meeting opened with prayer by one layman and closed with a great sermon by another, and not only the addresses but the business discussions were shot through and through with direct and vital Christianity. Well did one keen observer exclaim, "These people spell profit, p-r-o-p-h-e-t."

Any man may well be proud to wear the button of the National Association of Specialty Salesmen.

The organization deserves the help of all who want to help make Brotherhood a fact instead of a theory, and the Golden Rule the working rule of life.

* *

ARTHUR NASH

THE finest figure in Middle West journalism is the preacher-editor, Dr. Burris Jenkins of Kansas City. He is minister of the Great Linwood Avenue Disciples' Church, a leader in the religious life of his city and state, author of a half dozen books, and publisher and editor of the *Kansas City Post* which he has made one of the great papers of the country. Here is his interpretation of Arthur Nash:

"Arthur Nash of 'the Golden Rule in Industry Fame,' will speak in Convention hall Sunday afternoon, August 7, before the National Salesmen's convention.

"A few years ago Arthur Nash was only a common laborer working with a bridge gang. Five years previous to that he was a hod carrier, and then a preacher. He was pastor of a little church in Ohio which paid him a salary of twelve dollars a week.

Three years ago this same Arthur Nash managed to pay off a one hundred dollar note which he had been owing for twenty years; the first six months of 1921 the A. Nash company of Cincinnati has enjoyed a business amounting to more than one million dollars; and a few weeks ago he purchased a new factory building for $225,000, according to the *Cincinnati Enquirer*, which will give employment to more than two thousand people

"Naturally, the important question in our minds is, what was it that inspired this hod carrier, common bridge gang worker, insignificant preacher, to forge ahead and build up one of the most remarkable industrial organizations in the United States?

"In Chicago recently, when he spoke before a federation of ministers, about nine hundred of them, a man said his spectacular success was due to his wonderful personality. People who have known Arthur Nash virtually all his life say that when he was a hod carrier, he had a hod carrier's personality; when he was a bridge gang worker there was no point in his personality that distinguished him from his fellow bridge workers. But when Arthur Nash, three years ago, found himself, he said as did Paul: 'This one thing I do, I will apply the Golden Rule to my life to every business transaction, and to every dealing with my fellow-man.' Since that time the growth of his business has been phenomenal.

"The only difference between Arthur Nash, the hod carrier and the bridge worker, and his fellow common laborers, was a deep-seated urge, an ambition, a passion to apply the Golden Rule to all the affairs of his daily life; a yearning to serve, and a desire to give the *Squarest* kind of a *Square* deal to his fellows. Arthur Nash had no larger opportunities than his fellow laborers but as soon as he began the application of the Golden Rule he got a vision of the bigger things in life; his personality grew; his Golden Rule policy inspired the confidence of his business associates.

"When he was a hod carrier he believed in the practicability of the Golden Rule; he was of the same conviction when he was a bridge worker; he preached the application of the Golden Rule when he was a preacher; but it was not until he began the actual practice of the Golden Rule three years ago in business that he acquired the ability to do the really remarkable things.

"His ambition is not to make money; his one ambition is to serve and give a square deal. He had this in mind when he made all his employees profit-sharing members of his company; every employee is therefore a partner in the business. Needless to say, the employees, or rather the A. Nash Company *Family*, is a satisfied, contented and prosperous industrial organization.

"If you ask Mr. Nash what he attributes his success to, he won't tell you about a superior business organization. No, he will tell you simply that his success is due to the sincere application of the Golden Rule. He says the 'Golden Rule is the divine law of human relationship and as immutable as the law of gravitation.' And he supports his conclusion by submitting evidence of both a large financial success and a real spiritual satisfaction.

"Arthur Nash has gone up and up. He is one of the most talked of business men in the world to-day. Whether we want to or not, we are forced to the conclusion that the Golden Rule is practicable and profitable when adopted and followed sincerely as a strict business policy.

"No doubt Arthur Nash will have a real message for the people of Kansas City when he comes to Convention Hall Sunday afternoon to speak before the National Salesmen's convention."

* *

DEITY

IN the recently published list of Christian Missions in Japan, the sheep, to use a figure of speech, are separated from the goats. Dr. A. D. Berry, a prominent American Methodist Missionary, divides the Christian missionaries into two classes: those who accept the Deity of Christ and those who do not, thereby excluding Unitarians from the list. This action on the part of the Federation of Missions, he explains, casts no reflection upon the Christian character of the Unitarian Mission or its founder; it simply implies that the Mission is not Christian in the full sense of the word.

If the message of James Oliver Curwood's new book, "God's Country," could reach those Orthodox missionaries, and others, who insist that the belief in the Deity of Christ is the greatest and most important fact in Christianity, there would be some conversions as much needed as that of the Buddhist to Christianity. Those theologians of the old school would hit, not the "saw-dust trail," but the trail to truth and an understanding of the wonderful realities of life.

It is man's egoism that has made him believe that the Saviour of mankind is the only Son of God. All life is divine, and God is the "Great Impartialist." When we have come to a realization of this tremendous truth, our petty theological controversies will vanish as in thin air. "For we of the earth," writes Curwood, "have thought that the earth is great, and that we, having inherited the earth, are of all things greatest. Yet is that sun which warms and lights my page as I write, more than a million times as large as the earth, more than eight thousand miles from one end of its diameter to the other. And the still more stupendous fact is that this sun is itself only a small bit of mechanism in the mighty forces of infinity, for there a hundred million other suns in space, each lighting and warming its own world—innumerable worlds—each peopled with its own type of flesh and blood, and each possessing, perhaps, its own peculiar forms of 'civilization' and its own savagery. Just that great, and vast, and all-embracing is the handiwork of that vital force which rules all infinity—and to which we have given the name of God."

"Unbelief and Infidelity*"

William P. F. Ferguson

FROM many quarters comes the news that the various summer gatherings of the "Orthodox" churches are voicing bitter complaints about what they call the "spread of unbelief and infidelity" among the students in American colleges and even in the theological seminaries.

I wonder if any of these complaining good people ever analyze the situation and whether, if they do, they ever approach discovery of the reason for the condition.

The truth is that the leaders of modern Orthodoxy, so far from receding from the impossible positions of the past, are busy setting up new standards of belief, presenting even greater impossibilities than the standards of the past, in the presence of which honest students, who are in no proper sense of the words either unbelievers or infidels, are forced so to classify themselves by the very lessons taught them in the Orthodox churches.

Most of us have been trying to believe that belief—in the sense of accepting set statements as fact and historic interpretations as indisputable truth—has been relegated to its proper place in purely mental speculation, separated from and independent of spiritual religious life, and that the real New Testament meaning of the term, of old translated "belief," is being apprehended in "trust."

The world is ready to listen to and accept a Gospel which says, what the Gospel did say to the world of the first century: "Trust in the Lord Jesus Christ." The thinking world has never been able to bend its neck to the pseudo-Gospel which the violent councils of the imperially patronized church, a couple of centuries later, made to say: "Believe this and that about the Lord Jesus Christ or be damned." Less than ever before will it do so today.

But, contrary to our hopes, in almost all our Orthodox denominations there is appearing a redrudescence of the "old think-as-we-tell-you-to-or-be-damned" teaching. True, they continue to talk about "freedom of belief" and to exhort to Bible study, but freedom must be exercised only to arrive at a foregone conclusion and study must lead to the acceptance of a fixed formula or be regarded as damnable. True, they seldom venture to tell us that belief can take the place of Christ-like living, but they refuse to recognize the most Christ-like living as Christian, unless it submits to the mental ball and chain of their doctrines.

And this, as we have observed, is the prime cause of the dissenting of the student mind which they brand as "unbelief and infidelity."

If you often attend "Orthodox" churches—as some of us who are "scattered abroad" must do or never go to church—you have not failed to hear a preacher declare, perhaps impressively lifting up the Bible as he says it: "This old Book is in every line and letter the Word of God or it is worthless rubbish!"

How long does it take the intelligent student, studying the Bible itself in the light of unbiased science or even in the light of reasonable common sense, to discover that not every line of the Bible can by any means be the Word of God? And what is the natural effect upon the student of that discovery, believing as he must that the declaration of the preacher is the standard of the church and the voice of religion?

Or who has not heard Orthodoxy declare: "Jesus Christ is the miraculously born son of God or he is a base imposter and a colossal liar?"

How many a student has learned from the study of the New Testament, as I did before I ever read a single "heretical" book or listened to one "unorthodox' preacher, that the proofs of the miraculous birth of Jesus are painfully slender and that Paul, himself, apparently never heard of it! And what is the natural effect of that discovery upon the student whom Orthodoxy has told that the only alternative to believing the story of the miraculous birth is to cast aside all the wonder of the life and teaching of Jesus and hold him an imposter and a liar?

If I may introduce a word of personal experience: I remember well the night, when studying the New Testament alone, I first admitted the doubt of the accuracy of the Creed when it says "born of the Virgin Mary." Heaven and earth seemed wrecked; religion gone out of life; the very throne of Truth shaken. But, in God's good providence, I woke the next morning to look out upon the glory of a June day and see the irrefutable proofs that, day and night, God spreads before His world-children to tell them that He is good and His tender mercies are over all His works. And I turned from that wide lesson to take up the Gospel again and read: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and to hear in that a clearer and truer and gladder call than ever before—yes, and to go out to trust Him about whom I could not believe what the church commanded me to believe, to trust Him. sea and land, storm and sunshine, peace and battle, as I had never before dreamed He could be trusted.

But to how many a student Orthodoxy gives my experience of the night without my experience of the morning!

If men are losing faith in God, if infidelity is invading our colleges and even the ranks of the recruits of the ministry, who paved the way for it?

Not the honest students of the Bible who are showing the falsity of the old interpretations upon which are built "commandments of men" which Orthodoxy attempts to force upon us in defiance of the protest of God's voice in human intellect; not the denounced teacher of science who devoutly reads to the world the records written by the fingers of God in the physical universe; but the mouthpiece of Orthodoxy who assumes to tell men that, unless they believe that which no human mind can believe, they are infidels.

The Rev. W. P. F. Ferguson has long been known as a leading radical and was one of the outstanding figures of the great Prohibition Movement. He is now editor of the *News-Herald* of Franklin, Pa.

As a matter of fact, I do not believe that real infidelity is upon the increase. What I mean by "real infidelity" is disbelief in the goodness of the Power which guides the universe and in the beneficence of the plans which He has made and is carrying out for all His creatures: that personal rebellion of mind and heart against "the purpose that is purposed in all the earth." I believe that not less but more men and women than ever before in the world's history believe that God is good and that all His works and ways are right and glorious; that more human souls than ever before want God and feel after Him and honestly desire to throw the powers of life which He has given them into His service for the world.

The saddest mistake of Orthodoxy is that it refuses to these the fellowship of Christian service. As the Son of Man walks the earth, going about, to-day as of old, doing good, these modern "scribes and Pharisees" seek to hedge him about, to assume a monopoly of knowledge of him and companionship with him, forever driving away from him those who seek to follow him without taking password and countersign from them.

That brings us to the great lesson of these things to us to whom are vouchsafed a broader faith and a further vision.

Orthodoxy, with her wonderful furnishings of wealth and position and power, is refusing to take leadership in what might be and should be a vast movement of the race toward higher, saner, more truly spiritual religious ground; is refusing to open the gates of the Kingdom to such a multitude as never before sought entrance.

The neglected duty falls upon us.

The opportunity calls our Church to a service upon which the spiritual life of the race for centuries to come may well hinge.

Leadership toward God, along a highway where Faith can walk hand in hand with Reason, is the world's greatest present need.

Will American Universalism rise to the call and meet the need?

Selling Religion to Salesmen

Austin Andrews

IF Micah's understanding of divine requirements—"doing justly" and the practice of the Golden Rule—which Jesus said "is the law and the prophets" and the practice of the square deal be religion, as many of us believe, then the task for which the National Association of Specialty Salesmen adopted a constitution, to which they pledged their membership by a unanimous vote, and by which they will work for the supremacy of these business ideals, is the task of selling religion to salesmen and through them to the commercial world.

More than one hundred and fifty salesmen, cheerfully aided and abetted by a few pioneer saleswomen, met in the Hotel Baltimore at Kansas City, Mo., August 4-7, in their first annual Convention. Preliminary plans had been under consideration and much educational work had been done during the past year by Robert E. Hicks, through his *Specialty Salesman Magazine,* since a little group of salesmen met in Chicago, resolved to form such an organization and elected him as president of the group.

The morning and afternoon sessions were devoted to detailed means and constitution building. But the very topics of the evening lectures and the Sunday morning sermon tell their own story. On Thursday, Charles A. Alden spoke on "The Prophets of American Salesmanship;" on Friday Dr. Harold Marshall gave an address on "The Discovery of Man;" at the banquet on Saturday evening Dr. John Smith Lowe talked on "Effective Religion;" on Sunday morning Dr. Joseph Fort Newton delivered a sermon on "The Price of a Man," and in the closing session of Sunday afternoon Arthur Nash gave his inaugural address as the newly elected president of the Association.

Twenty eight states were represented on the floor of the Convention; while Ohio, Indiana, North Carolina, New York, Pennsylvania, California and Texas are each represented on the incoming Board of Directors by men actively engaged in the foundation work of this Convention.

These men and women went forth from Kansas City to travel the length and breadth of the land in their regular vocation, enthusiastic with the idea of selling this religion of a square deal to their fellow salesmen and saleswomen; intent on nationalizing the emblem of the N. A. S. S. as a guarantee of a square deal in business; and certain of coming to Cedar Point, Ohio, for the Convention of 1922 with a membership several thousand strong.

This will be a ministry of high calling; a home missionary work with world-wide implications; a "wayside pulpit" with a trained human voice; a sermonizing of human interest; an evangelism of constant and practical contacts; an appeal to the inherent angel-music of human hearts where the desires of men harmonize in human good-will, and whatever the results, in just as far as these ideals are not allowed to sag, the efforts of those inspired, though not ecclesiastically ordained, ministers will give glory to God in the highest.

A good many people and ideas have "checked out" during the centuries from the inn where "there was no room," and the distance from the stable to the hotel seems finally to have been traversed. These folks called themselves "Trail Blazers." It is a term of toil as well as vision. It speaks of a task requiring poise as well as purpose. But a trail may lead from an established reality to a providential possibility and they who blaze it may plant the flag over new spaces and perhaps on virgin altitudes.

* * *

Whether the time be slow or fast
  Enemies, hand in hand,
Must come together at the last
  And understand.
No matter how the die is cast,
  Or who may seem to win—
We know that we must love at last—
  Why not begin?

Witter Bynner.

Church Militant or Educational

Charles A. Alden

BY what process, means or method shall the Protestant Church justify its professed Christianity in the days to come?

The importance of this vital question has finally registered with most Church leaders and much earnest discussion has been recently aroused. As usual as in all human problems, there are two sides and the respective leaders apparently occupy antagonistic positions.

Some hold that the Church possesses a commission that entitles it to investigate an industrial concern and publicly arraign its management for any existing injustice. Others hold that the Church must continue to pursue its evangelistic and educational course, patiently trusting that through its development of Christian character individuals and groups of individuals shall be inspired to correct unjust human conditions for themselves. The core of the whole matter lies in the conception of the Church and its mission. Shall the Church be militant or educational?

It is a new problem because there are new conditions in the realm of modern industry, involving such matters as a new unionism of labor, not essentially self-centered or entirely dedicated to higher wage and shorter hours, but considering in its own ranks the public welfare and the efficiency and quality of production.

It is a new problem from the standpoint of the Church, because the Church itself is undergoing the experience that with Capital goes by the name "Association," and with Labor goes by the name of "Union," but in the realm of organized Protestant religion is called by various terms ranging from "Federation" to "Unity." While the majority of Protestant churches were pursuing their God-appointed, or self-determined tasks, this problem was an entirely different one, being then judged to be of local character. The program of the local church was locally decided and the clerical leadership adjusted itself rightly—or left the locality. However, by years of educational propaganda, the local churches developed a partial denominational loyalty. This usually expressed itself in the line of foreign missionary support, with a comparatively limited side-line of home mission efforts of educational or evangelistic nature. Beyond these points in pre-war days there was little attempt at any enterprise of such tremendous scope that for it the local church instantly recognized its own inadequacy. Therefore the local church seldom found itself confronted with the positive alternative either of denying the Macedonian appeal or adjusting itself to a denominational leadership under which alone existed any possible achievement of measurable success.

In the urge and surge of war-days, however, individuals everywhere became accustomed to "drives" and "drivers," and throughout the land denominational leaders, themselves responding to an imperative, patriotic appeal, spoke to the local churches with a new note of authority. The psychological relation between denominational leaders and local churches underwent a really marvelous transformation, the effect of which all felt could not be entirely dissipated even with the coming of peace. Nevertheless, in the age of the armistice, denominational leaders attempting to use the same tone have encountered a seriously modified, if not an entirely different, response.

On the other hand, the old atmosphere of local, self-satisfied organization, of entire self-sufficiency, of preference for isolation, of natural defiance of authority, had also been greatly modified,—far more than was indicated by the immediately succeeding reactions. The local church had had to reckon its own program in world terms for a considerable period—terms unfamiliar to its former practice though not to its vocabulary. And, thus, the local church in its own new self-consciousness, developed not only by orders given and executed but by the realization that, small though it might be, it had been considered sufficiently important to receive orders in a great common cause, became more amenable to state and national leadership. This response has been welcomed—or criticized—from different angles of perception, as an intensified denominationalism.

The ultimately hopeful probability is that it really means in the local church an intensified loyalty to Jesus Christ, utilizing the only means locally recognized as giving any promise of a worthy part in world evangelism. But when the local church comes into real touch with its own denominational leaders, its finds a new astonishment. These denominational leaders have themselves been going through an experience similar to that through which the local church has gone. They, too, have received and obeyed orders as never before. The cause of world evangelism, reckoned heretofore in the terms of denominationalism, is now seen as so magnified that they realize denominational inadequacy. In this same hour when the local church has been converted to the ideal of denominational integrity, the denominational leaders have realized a new and different emphasis on the reports from foreign mission fields as to the non-essential character of many things that had seemed of most supreme importance.

In the dawn of a new day, the Christ to be lifted up as a universal magnet looms far above what anybody happens to think about the Christ or preferential designs of the mechanical architecture by which he shall be lifted. Once more the cross of Christ was literally "towering o'er the wrecks of time." Thus the denominational leadership has come to fix its gaze on plans of some interdenominational service, precisely as the local church had come to realize the necessity and desirability of more efficient denominational co-operation.

Nor have these denominational leaders been at all hesitant about reinforcing and developing the new loyalty of the local churches, while all the time they have their own ideals now located in the larger fields of interdenominationalism. They anticipate that the new conditions and prospect of their own leader-

ship will open the way for giving the new movement an effective and convincing propaganda in all the local fields.

But now they find themselves confronted by this new problem. There is evidence of a new alignment within their own numbers. There develops a rather strong and influential *bloc* that maintains that the Church, now having more power, must undertake to do things that before it has never attempted. This proposed campaign is somewhat astonishing to many leaders, themselves newly converted to a broad conception of Christianity subordinating denominational preferences. They never dreamed that the larger church would now attempt a different line of action from that of all its history. They had thought of interdenominational activity as a way of doing more effectively the things that the Church had always done. There are two sides to this question as to what shall be the mission of the newly mobilized Church. The leaders are divided. The possibility of a unified command is threatened by the confusion as to what to do with the forces when the command is unified.

It is a problem as vital as it is modern. When the program of the church was local, the policy determined on was also local. If a local church decided to expend all its energies on an educational or evangelistic program, there was none to deny its right to such a decision.

But, now, if the denominations mobilized for federated action determine on an actually militant program, the responsibility can not be in any way escaped. The inevitable counter-attack must be met. This, of course, would assume less importance if the new, interdenominational leadership had been at all assured that the local churches would loyally support such an interdenominational program. Some think that the success or failure of organized Christianity is involved in the success or failure of the militant program and yet are ready for the test.

Others, not agreeing with this position and holding that even if the interdenominational program should fail, Christianity would still be organized in its local churches, are nevertheless concerned as to whether a militant program attempted, but perchance unsuccessfully administered, might not threaten the existing and prospective mobilization of Christian forces. They maintain that organic co-operation is ill-prepared for any immediate militant program and argue for postponement and much preparedness.

Still others hold that militancy should wait and no war be declared prior to a referendum, that interdenominationalism has no Congress possessing a constitutional authority to declare war, and that the test of a militant program should first come within the Protestant Church itself as to what the Church as a whole shall do. These maintain that the Church is primarily and essentially an educational institution; that it has no charter of militant organization, that it is a peace training-ship, pure and simple, and that while it has been called the "Church militant," it has always acknowledged its commission from the Master to "teach all nations" rather than to prosecute evil-doers.

While the leaders confer with more or less Chrisian acrimony concerning this problem of program, there come many defiant notes from those who might now naturally expect themselves to be early objects of any militant attack. Perhaps it is a case of the proverbial guilty conscience that makes these men feel that they have been attacked already. At least the Pittsburgh Employers' Association has shown itself sensitive to the mobilization of Christian forces.

The obvious minimum, however, is that industry, where organized for commercial profit and subordinating to that all human welfare, senses the important difference between the criticism of a mobilized Christian Church and the spasmodic attack of any local church under an individual leadership of uncertain tenure.

There can be no question but that the leadership of capital, where engaged in human exploitation, desires no interference and will welcome no investigation by the representatives of the mobilized Christian Church. There is even some doubt already as to whether or not these blind leaders have not practically, by their own attitude, compelled the Church to a militant program.

Nor can there be any question in the minds of men seeking only for the truth, that the position of church leaders who would have the Church remain an educational institution is supported by some logic and much precedent. A summary of the argument here advanced, appears in an editorial of the *Lutheran*

> "The Lutheran Church is chary about making deliverances concerning industrial disputes. 1. There is too much politics being played on both sides; 2. There is too much 'playing to the galleries' to win public approval and support for either side; 3. It is about as hard to get at the real facts in the case as in a hard and long drawn out disputation in a legal contest in the courts; 4. There are so many bewildering contradictions in the testimony that he (the investigating Christian) is bound to be at a loss to know just where the truth lies; 5. The only conclusion he can come to is that both sides are wrong in the methods they adopt to win their case. Not until the employer can say to the employee, 'You shall have your just wage,' and until the employee can say to the employer, 'You shall have faithful service,' will there be the slightest hope of reconciliation between Capital and Labor. The Church is not in a position to decide the complicated question of what are just profits or what are just wages; but it can say to both parties, at present sparring for economic advantage to the distress of the general public: 'What doth the Lord require of thee but to do justly?' If neither party will listen to that divine message, the industrial warfare will continue. The Church can not stop it and the Lord God will allow it to go on until both parties to the conflict have suffered enough to compel them to labor together in peace."

Shall, then, the Protestant Christian Church attempt a militant program for which some Christian bodies claim its commission to be at the very least uncertain, while others hold the territory to be invaded lies entirely beyond the churchly jurisdiction; or shall it remain true to its historic task of education and evangelism concerning which its commission clearly reads; or is there some middle ground where a compromise may forward the kingdom of God on earth without requiring individual Christians either to surrender their own convictions in loyalty to an

unpalatable program or secede from the ranks? If a period of militancy is to be anticipated in Church life, it seems obvious that the educational, and doubtless the evangelistic, character of the Church must be readjusted to the polemic goal.

Is there any other comparison by which we may learn any relevant truth concerning this problem which grows larger through the essential though embryonic combinations of our modern religious day? Suppose we examine the educational institutions and the military establishments as distinct one from the other. We find the military establishments potentially to have both an offensive and a defensive purpose and as Americans we are historically and instinctively much more interested in the latter than the former. And, moreover, if Christian sentiment can at all be reckoned from the utterances of both demoninational and independent religious journals, Americans, regardless of sectarian affiliation or partisan bias, are almost unanimous in the purpose of disarmament. Is this, then, the time for the Church of the new Amalgamation, to nationalize a militant program? Shall denominations arm for new crusades as the nations disarm? Can the religious leaders be confident that the local churches will support such an unprecedented undertaking? Or may these leaders find that they have negotiated a covenant that will permanently lack ratification by at least an important half of the appropriating body?

Shall the doctrine that "might makes right" disclose new principles of Christian action which the Church when young and immature failed to discover or in its divided state feared to follow? Shall the new interdenominationalism send its forces across boundaries which, until it acquired its present power, it seemed content to concede as those of neutral if not friendly neighbors?

Our educational institutions have at times been assailed as too conservative. But still more emphatically have they been attacked as offensively liberal, as sapping the "fundamentals" of both religious and economic civilization. Yet there appears but a small minority that is willing to go the limit of withdrawing financial support because of differences of opinion. Rather does the vast majority of Americans, while admitting some existing imperfections, express unbounded confidence in our educational institutions and urge their increased financial support. Compare, then, the attitude of the American people as a whole toward the military establishment and toward the educational institution. Our educational institutions have no cleaner history than have our military establishments. Each have followed faithfully the purpose of their respective inaugurations, and the American people have a just pride in both. But the military establishment is on its way out and the educational institution is coming into its own.

This is not the fault of the administration of the former. It is simply the faith of the American people that we can do away with fighting but need far more education than we have ever yet enjoyed.

Nor is this attitude of the American mind in any sense a reversal of our historic national principles. We have always held the civil way superior to the militant way and we have resorted to the latter only when the former in some temporary crisis failed.

How does the American way relate the force of public opinion to our social and industrial problems? Have we not waited long enough for the adjudication of these essentially human questions? And ought not the Church to step into these precincts with a militant note, as the one organic body that can speak authoritatively of human justice?

Our civil American ways have not yet, however, been exhausted. Recently the State of Kansas has tried a new experiment, so simple that one wonders why some state had not tried it before, in its new Court of Industrial Relations. Industrial leaders on both sides are recognizing the challenge thus presented by civil authority to both selfish unionism and inhuman capitalism. Under such a court workingmen who are unjustly treated can work out their own salvation, which after all is more important than to have salvation either condescendingly imposed or gratuitously conferred by any institution, even though it be the kindly succor of the Amalgamated Church.

It is as yet not at all evident that the Church as a whole, has exhausted its resources, or as now constituted has even tried to utilize its educational powers. Until the Church with its larger power, in at least the majority of its appointed stations, shall teach a somewhat common message, and until at least one generation thus educated shall have come forth into responsible industrial life, the Church cannot claim adequately to have experimented with its educational possibilities to justify a conclusion concerning the sufficiency of the educational method.

Doubtless the battle-field has a more spectacular appeal than the campus. But inclination and preference, in the name of him who declined to use it even as a last resort, scarcely justify even the use of force in any extreme. The educational way may seem long to some who are out of patience with the patience of God. It may require much more continued loyalty. It may even leave some present leaders in unknown graves scarce come in sight of their anticipated promised land. But there is no evidence that it is impossible as an effective instrument of righteousness. The educational institution does not attempt the voice of public criticism or judgment. Nevertheless, the class room registers many a moral verdict which affects intelligently the human conduct of those who listened.

Truly, the Church should have a message against all human wrong. But shall that message be the administration of the prohecy of justice? Fosdick's ringing slogan that the pulpit "before high God is not for sale" is full of inspiration.

The analogy of the Church and the educational institution is not yet complete. No one would dare to say that the educational institution is without effect in human life. The alumni, called to defend their alma mater against such a charge, would rally the practically unanimous support of the American people, the majority of whom have never enjoyed even a college matriculation.

Why, then, shall the Church—without adequate trial of its powers, especially under co-operative conditions, without any standard text from which its followers may be taught, and with only a priestly

faculty, itself uncertain how far it may go in teaching applied Christianity and still retain its Orthodox fellowship—exclude the educational service, or in the least subordinate it to any militant campaign?

How does the educational institution affect the relations of human life at large? The answer is almost axiomatic. Those who have enjoyed its courses of instruction, carry through its doors and out into various human contacts the character that has there been molded. These men and women do not urge the educational institution to go on record in public judgment of any human injustice. But many of them inspired by what they learned in the educational institution, and with a power of initiative developed from the experience which they had there, frequently organize groups of citizens to accomplish their ideals in political, commercial, industrial, civic, religious and educational institutions. There are members of many a faculty that have quietly smiled as they read the names of leaders in many a social human endeavor. But the educational institution gets no particular credit, and its name is seldom mentioned in connection with these leaders. It has lost its life in the life of its own children, but in losing its life for the sake of the "good news," it has saved its life for the purposes of its own high commission.

Is there not here a lesson for the Church? Let the Church teach its own constituents the lessons of industrial Christianity, and losing its own life in the life of its progeny, find its own glorious triumph when men and women so taught shall carry out beyond its doors character there molded into individual conduct thus inspired. The end will be the evolution of industrial and other human relations to practical Christian standards. And the Church shall have justified in triumph its larger co-operative powers. Christ and his law of love shall win the world.

In "Man to Man," John Leitch describes his plan of industrial democracy, the corner-stone of which is justice. The *New York Herald* recently reported this plan to be in operation in over three hundred plants in United States and Canada. The president of a big piano company describes his experience with the plan: "For many years we made pianos. Then we stopped making pianos and went to making men. The men take care of making the pianos."

What We Know as Christians

The Rev. Henry I. Cushman, D. D.

THIS article assumes that we are Christians. And this means to us the unqualified acceptance of the Christian Universals as the final spiritual facts which concern man on earth and in heaven. We have a religion with authority. Beyond all other religious and beyond all philosophies, we have in the Christian Universals the final Spiritual facts upon which personal character and civilization can securely build. My aim is to summarize some principal things which we know about God and man and life.

God: "No man hath seen God at any time." But what Jesus says and does and is, reveals what and who God is. We know God's person and character as translated into human terms in Jesus Christ. In this way we know the personality and Fatherhood of God. Jesus always assumed the personality of God; he did not try to prove it; and in all ways he indicated that "God is love." Indeed he sums up all reality about God when he teaches his friends to pray, "Our Father who art in Heaven." We know, then, that the course of Divine Providence is good and that the end must be good. Such spiritual facts as the personality and the eternal Fatherhood of God are big enough and good enough to command the devout worship of the whole human family.

Man: The fundamental realities about human life were attested in what Jesus said and did and was! He bore witness to the truth about man as well as about God. We know then that each human soul is a child of God, born with the possibilities of becoming like God. Jesus always assumed this fact and taught and lived in harmony with it. Jesus said to his friends, "When ye pray,"—assuming that they would pray,—"when ye pray, say 'our Father who art in heaven.'" Jesus revealed not only the reality that each human soul is a child of God but demonstrated the possibilities of each soul on the side of God-like character. "Be ye therefore perfect even as your Father who is in heaven is perfect." F. W. Robertson said "there are two perfect humanities—one in Jesus Christ already realized, and the other in process of realization while we all come unto the measure of the stature of the fulness of Christ." Since these things are so, we know that the ultimate appeal in human character-building must be made upon the basis of these facts: "That ye may be the children of your Father who is in heaven." Be what you are, and become what you ought to become that you may be like your Father in heaven!

Sin: But what about man as a sinner? What as Christians do we know of the doctrine of sin? We must hold in mind what we already know about God and man. Jesus thought of sin and sinners in terms of life and not dogma. He thought according to the root meaning of both the Hebrew and the Greek words for sin—"apart from the mark." Sin, then, is a missing of the mark by a child of God. A sinner is a child of God who at any point in his unfolding life is not living as a child of God ought to live, whether he is missing the mark from ignorance, environment or deliberate selfishness! The sinner becomes guilty when he knows the good and does the evil or the lesser good. All the results of "missing the mark" are bad; and so long as the child of God remains away from his Father, the bad conditions persist.

Salvation: What as Christians do we know of the doctrine of salvation? We must have assumed already that so far as safety is concerned all men are safe with God. Nothing can separate us from the thoughtful and seeking love of God "neither things present nor things to come." Salvation, then, according to the thought of Jesus, must mean all the processes of the Great Education whereby the children of God are made into the likeness of God.

Salvation is never a finished product. No man can say at any point, "I am wholly saved." Some of the features of our "common salvation" have been labeled with cognatic names, such as punishment, the new birth, forgiveness, the atonement, and sanctification, but whatever truth has been expressed by these terms is only a part of God in making his human family into the kingdom of heaven! "God is love;" these processes must issue in ever-increasing good for all men.

The Church: It is here that as Christians we discover the reality about the Universal Church as authorized by Jesus himself to be the chief human instrument in bringing in the kingdom of heaven on earth. This Church under all names and divisions is to be forever identified by an authorized ministry and by two universal sacraments—Baptism and the Lord's Supper. A glance at Christian history confirms the reasonable chains of this divine institution. It has preserved for us the Holy Scriptures of the Old and New Testaments: it has maintained the preaching of the everlasting Gospel; it has kept moral standards near the standard of Christ; it has sustained public worship; it has fostered education and all kinds of human betterment; it has opened to all men the society of supreme privilege in and through which human souls may become most as individuals, and in and through which Christian personality may become most efficient in the service of God and man! And here we come in sight of the type of God's complete success in the beneficent government of his world. Near the end of his earthly ministry, on that first Palm Sunday, Jesus rode in triumph into Jerusalem amid shouts of "Hosanna, blessed be the King that cometh in the name of the Lord." He permitted himself to be hailed as king; and when the Pharisees protested, Jesus replied, "If these should hold their peace the stones of the street would immediately cry out." Ever since that day of victory in the streets of Jerusalem, we have known that God's success has been typified by Christ's success, and that the Christian Universals are in process of realization and are bound to succeed. The type of God's success is revealed; and we are assured of "that one far off divine event towards which the whole creation moves."

Personal Immortality and Heaven: And what as Christians do we know of Personal Immortality and of Heaven? The splendid dogmatism of Jesus on the eve of his crucifixion assures us of life after death. "Yet a little while and the world beholdeth me no more, but ye behold me: because I live and ye shall live also." Three days after he had said this, Jesus Christ vanquished death, rose from the grave and left that tomb empty! During his ministry he had taken personal immortality for granted and now he demonstrated the fact of real and recognizable personality beyond death by his own resurrection. And this unique resurrection of Jesus did not issue in death again, but in the Ascension. When he left that tomb empty he did not find another grave. We know therefore as Christians that the personality of each human soul survives the evil which we call death.

> "What joy the blest assurance gives,
> I know that my Redeemer lives!"

Heaven: What as Christians do we know of heaven? Jesus assumed the reality of heaven. He implied that it is the entire spiritual realm back of all material creation, just *in* and not far away, the abode of the Heavenly Father and the source and arena of all beneficent spiritual activities." In my Father's house are many abiding places; if it were not so I would have told you." The Father's house must be homelike. Recognition, new opportunities, complete moral and spiritual satisfactions, all this and more must characterize the continued life of man in heaven.

Such are some of the things which as Christians we know; and such things as these constitute the distinctive message of Christian Universalism.

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Table by the Window

THERE was a day when I entered into a Restaurant. And the Headwaiter, who was a Person of Distinction, whose name I should probably have found in the Blue Book if not in Burke's Peerage, showed unto me a seat at a Table against the Wall.

And I said unto him, What is the matter with that Table in front of the Window?

And he said, I will seat you there, sir, if you prefer.

And I said, I prefer.

And he seated me there.

Now I understood the thoughts and intents of his heart. For he was keeping that seat by the Window for Two persons, who would be likely to give a Larger Tip than a man who was eating alone.

So I sat at the Table by the window, even though I ate my morsel alone, which Job thanked God he had not done.

And I looked out, and I beheld a cross-section of human life. For there passed the window a Child in a Baby-Cab, and I thought a loving thought for the little one and its mother. And there passed by an Hearse, and I meditated for a moment upon the dignity of sorrow and the perpetual need of comfort and the solemn mystery of death. And I beheld schoolboys pushing each other off the walk and laughing as they gave and took. And I beheld men going to their labor, and others wandering care-free and in no haste to move ahead.

And there rolled before me a moving-picture show called Human Life, and I sat where I could see it as I stirred the Sugar in my Coffee.

And the more I saw, the better I felt about life. For in the main the lives of the men and women that passed were of value to the world, and their faces were not the faces of folk who were down and out. And I considered that all of them had their burdens, but were meeting life with resolution and hope, and none of them were free from care, but most of them were either happy or putting up a good bluff. And the day was brighter for me because I had my seat at the window. And I said, Behold thus will I ever seek to sit where I can look out on life as it passeth, with sympathy and respect and a friendly thought.

And I considered that among all the hundreds of men and women who passed by that day as I sat before the window, there was not one who wished me

ill, but there were many who would have been kind to me had I asked it of them.

Now as I was using the finger-bowl, I reminded myself that the waiter had probably been holding that table for a Better Tip than I Had intended to give. Therefore did I increase my customary tip, for the seat was worth the money.

* * *

WE THANK YOU, G. S. S. A.

Our School in Virginia most gratefully and gracefully accepts your "Greetings and Something More Substantial," as published in the July 23 issue of the *Leader*. But for the little article, "Accepting a Gift Gracefully," in the same issue, we doubt ourselves of knowing just how to appreciate the gifts of our Sunday school department. The quoted sentences run thus: "One of the most beautiful things in this world is gratitude. The next most beautiful thing is the person who is grateful. It is fine to want to bestow gifts and give encouragement and support where it is due. But it is finer to have the sense of appreciation and know how to receive the kindness others bestow upon you."

These four quoted sentences come as nearly expressing the true soul of the Suffolk Mission and the ever-working missionaries there as anything that we can think of. It is very evident that the Sunday schools of our Church are deeply interested in the Suffolk Normal Training School. Maybe it is because we are doing our level best to make ourselves worthy of your liberal and substantial consideration in trying to have a fair chance in making character and life the biggest things in the world. If seeing our black pictures and reading the letters that we write are at all satisfying, what would happen if you were to unexpectedly drop down upon us at any time between September 12 and May 12? We all thank you for the confidence that you have in us.

We well remember the starting hand of our dear friend, Mr. Masseck. We still feel it, and ever thank him. And Miss Earle, what a hand she has!" We have invited her, and are trusting that she may find herself coming to see us some day. These, and more, are making our feeble efforts a worth-while success. The *Leader*, *Helper*, *Search Lights* and *Onward*, all have done their parts more than well. For all of which we are grateful and now "honor to whom honor is due: "those sacrificing superintendents; those young men and women; those little boys and girls; those fathers and mothers; those Trustees of the General Convention, and last but not the least, Dr. Huntley and his immediate co-workers, kindly do us the further favor by accepting our thanks and numbering us among the "fewer persons who can accept gracefully the little nice things which come their way."

Ever gratefully and gracefully yours,

J. F. Jordan,
Mrs. Viola P. Jordan,
Mrs. Cora E. Palmer,
Mrs. M. Jordan Troy,
Missionaries.

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MRS. MATTY GALLY BISBEE

Mrs. Bisbee, the wife of the editor of the *Universalist Leader*, after an illness which has extended over a period of two or more years, passed from earth at her home in Arlington Heights, Mass., Tuesday, August 9, aged sixty-three years.

Hers was a striking career devoted all the way along to service for others. She was born in Zanesville, Ohio. When but a child, she was taken by her parents, Dr. James W. and Martha James Gally, on the then adventurous trip across the country, in a wagon. Disaster overtook them in Nevada in the loss of their horses, and they were compelled to remain amid the hardships of the silver mines of the Sierra Nevadas for more than a dozen years, when they were enabled to continue their journey to California where they made their home, and where the young woman saw her first school house and church.

It is significant that, having never seen a school house or a church until she was above sixteen, she came into the world of her activity, one of the best educated women of her time, and with an intelligent religious faith that many in the churches never know. All this was due to her parents, especially her mother, a cultured woman, who read some of the fundamentals of the best literature, which they treasured in their wagon and cabin home, and whose every-day talk was keyed to the noblest spiritual ideals, while entirely emancipated from traditional theology.

On the death of her mother, the young woman came to Boston, making her home with her aunt, Mrs. John Chandler Bancroft of Mt. Vernon St., and her uncle, George Abbot James of Nahant, and soon after entered the Massachusetts General Hospital Training School for Nurses from which she graduated with honors, soon after to accept the night superintendency at the Old Pennsylvania Hospital in Philadelphia, and later she, as Superintendent of the University of Pennsylvania, was associated with Dr. John Billings in the rehabilitation of that great hospital.

During this period she and Dr. Bisbee met and were married at San Jose, Cal., in 1890. Mrs. Bisbee immediately turned her talent for administration to the church, to which she became profoundly devoted as the most important factor in making the world what it should be. Through every department she has worked, finding her most congenial service with young people in both religious and educational lines. For twenty years she served on the board of the Bethany Union, giving faithful and efficient service. She believed in the Universalist Church as the church through which she could make her contribution to humanity, and embodying in its purity the spirit of the Christ whom she followed.

Mrs. Bisbee leaves two children, the Rev. John Bancroft Bisbee of Rochester, Minn., and the Rev. Eleanor Bisbee of Columbus, O.

The funeral services were held on Friday, Aug. 12, at her residence and were conducted by the Rev. William H. Gould, her pastor, assisted by the Rev. Harold Marshall, D. D., of the Universalist Publishing House, and the Rev. Frank Oliver Hall, D. D. Her body was taken to Mount Auburn for cremation and later will be interred in the family lot at Good Luck, N. J., in the recently established Universalist Cemetery at that historic spot.

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THE SUNDAY SCHOOL LESSON

Charles A. Alden

SEPT. 4. 1921. FROM PHILLIPPI TO ATHENS

Acts 16: 19-34

An Appeal to Law.

Financial loss leaps to litigation. The purse and the pulse lie close to each other in materialism. They who tread on the verge of the law themselves are quick to appeal to it if they are assessed or assaulted. Liquor men, who as a class have been proverbial law-breakers, have studied the constitution and the statutes assiduously in the last two years. Men shoot a guardian of the law and then find refuge in every legal technicality, claiming the guardianship of the law which they have just outraged. So these men in the lesson, losing personal profit, by the cure of the girl whom they have used as a medium, demand the law on her benefactors. That a miracle of healing had been performed was nothing to them. Profit ranked over philanthropy. Now they are concerned about the honor of the city which an hour before was the victim of their own exploitation. Nor are they careful about how they approach the court. Every appeal to passion and prejudice is enlisted to win their case. It is quite a human attitude that the law is something the other fellow must obey.

There Is No Simple Gospel.

This immediate reaction from a kindly deed is at once typical of all selfishness come into contact with righteousness.

These men deprived of the means of unholy gain are ready to start a Jew-baiting. Compare our own race riots so many of which allege a moral offense when the roots of the riots are really financial. The facts as to how negro migration affected real estate in Chicago is an illustration. "Preach the simple gospel" is the cry raised against all reform work by the church and its ministers. There is no such thing. The gospel, with its message of simple truth, is always in contact with all the complex implications of human conduct.

Douglas Matthews, writing in the *Living Church* says: "Christ himself never preached the simple Gospel. When Jesus made a whip and drove the money changers from the temple he was interfering with 'big business' and it aroused corresponding indignation. He was meddling with the most profitable special sales day of the year. When he said 'the Sabbath was made for man and not man for the Sabbath,' courageously put this interpretation into practice, and urged his disciples to do so, he became a radical of the first water and disturbed the organization of society at its most sensitive point." Thus, here, the Jewish customs, complained of by these men who profiteered on human superstition, would not have at all concerned them from the standpoint of the city's honor, if the Christian evangelists had not affected their business. A preacher's theology is always unsound if it hits a pew-holder's pocket-book.

The Multitude in Mob.

Fearing lest they had not a good case in court these raging representatives of nefarious business stir the multitude by race and religious passion. The magistrates surrender to them. Compare our officers of the law who surrender a prisoner to a a lynching party. Compare again with our modern (or the older, if you wish) Ku Klux Klan who make themselves the judge and jury and executive of law by usurpation. Without any real trial these Christian preachers are thrown into jail after being beaten. It is the inner prison with all its horrors and they were fastened in the stocks. Fine setting for a prayer-meeting. But Paul and Silas hold one just the same and sing praises unto God. It is a marvelous way of contact with suffering. It is a stern judgment on some of our whining under minor difficulties. We then wonder why divine power does not come to our release, when we have shown no knowledge or practice of the divine-like, which is the combination that unlocks the larger spiritual forces that are beyond all human comprehension.

Unused Escapes.

Then comes the earthquake which even the prison cannot withstand. The miraculous is beyond our understanding but we know that earthquakes do occur and the results to material masonry are not beyond our common knowledge. This is so spectacular that it may engage the normal attention and perhaps induce some to expect earthquakes for their own relief. But the big thing, it seems to me, is the fact that Paul and Silas did not use the way of easy escape thus afforded. How natural it would have been to interpret God's earthquake as opening the line of least resistance and to follow it out. What would then have happened to the jailer, namely, his successful suicide, would have been unfortunate, of course. But what would have happened to Christianity had these disciples escaped both their imprisonment and their job, is literally appalling. Yet, this is precisely what has happened under so many "ninety day volunteers"—religious quitters—who can not, or do not stand the pressure which religious duty arouses. Here is the example of the unusual. It was expected by the jailer that his prisoners had escaped. But they had not. Returning good for evil is always astounding to those who have been parties to doing the evil. The soft answer not only turneth away anger but it leaves the harsh-spoken with a fading tongue. The attitude of moral courage that does not need the first way out inspires emulation. The conversion of the jailer and his family—itself a courageous act prior to knowing what the authorities would do—is just a natural human response. Moral courage shown by the unostentatious takes no sound seat to physical courage in its inspiration. It even reaches the magistrates who yesterday surrendered to the mob. The unprinted part of the lesson text shows how they first sent word for the release of the disciples, and then on Paul's refusal to accept such pardon, came personally and conducted Paul and Silas from the prison to which they had so recently condemned them. Too easy escape is not worth using.

* * *

NOTES OF THE MORNING

Caught through the Early Mists by a Staff Reporter

Agreeable Contacts of Disagreeing Minds

Life at best is difficult. There must be an unfettered educational system—unfettered by party attitudes and divisive approaches—if we are to find the art of adjustment to the spiritual necessities of mankind for growth into the ideals of complete living. Education is to train the individual away from the incomplete into the complete, so that breaking with the past is as necessary as union with the future. . . . Most of our theological barriers are fictitious, certainly among Protestants. There is not a Protestant theological seminary now, either in this country or abroad, but would produce better ministers if the outstanding Protestant interpretations of the Scriptures were taught under the same roof by those who are the advocates of those interpretations instead of separating students to one interpretation and giving the other interpretations at second-hand which is as uncomfortable to the student's thought as second-hand clothes are to his body. To say the least, such a method would tone down many of our Protestant interpretations that need toning down to find a normal adjustment. The same principle applies to Roman Catholicism. Protestants will never understand Roman Catholicism nor will the Roman Catholics ever understand Protestantism until the schools of each are open to both. However independent and arrogant toward each other now, both of these interpretations need each other. (*"The Denominational School," by Peter Ainslie, in the Christian Century.*)

The New Cosmogony

Progress involves the idea of arrangement, order and improvement. Even a man who, like Mr. Wells, finds his intellectual rootage outside the Church, can not think of his universe without some conception of God. When the new cosmogony is consciously adopted by the Church it will carry with it profound consequences. A redemption made necessary by reason of an Adamic fall from an innocent state of perfection gives place to a redemption whose essence is the process of completing an imperfect being. The task of the kingdom will be wrought out in patience, once we recognize how near we are to the Neanderthal man with his bestial life. But the new cosmogony sets Jesus Christ forth in a new light. The gulf between him and the "natural" man is greater than ever. But his significance for mankind is more convincing, more realistic and thrilling with grace and hope. (*Christian Century.*)

The New Heresy Hunt

The Civic Federation started very nobly as an organization through which men interested in the public welfare, though differing greatly in their positions, might unitedly work for wise developments. Within the last half decade, however, it has come completely under the control of the less tolerant conservatives. So far now from possessing a lively sense of the requirements implicit in the fact of human brotherhood and a keen sensitiveness to the meaning of liberty, the Civic Federation has almost unfailingly of late taken a stand out of sympathy with these two fundamentals of the real American spirit. . . . The Committee even finds that the Young Men's and the Young Women's Christian Associations and the Red Cross are similarly tainted (with Bolshevism). The Civic Association's committee is evidently greatly disturbed at the thought of Christianity's being applied to the economic organization of society. May they get a clearer knowledge of the teachings of Jesus. (*Christian Work.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, unde standirg and, above all, faith.

ONLY ONE

One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite whole.
A single stitch in an endless web,
A drop in the ocean's flow and ebb!
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of its true intent
Mars the perfect plan that its Maker meant.

Susan Coolidge.

THE SAMPAN-MAN

PERHAPS the most extraordinary life of any led by the Chinese poor is that of the sampan-man. One first meets sampans a Penang, if one is traveling east from home. They are also to be found at Singapore, but one doesn't meet the true sampan-man until one reaches Hong Kong. From there northwards, all parts, all river towns, in fact every seaboard village has its multitude of sampans. In type the vessels differ exceedingly. The South China sampan is bigger and roomier than any other; it is quite twenty-five feet long, and carries a mast and sail and at least three oars as well as its primary propellent, the "ulo," which, of course, is worked over the stern. They have the uplifted square bows and raised stern—typical of all Chinese craft from the five-masted sea-going junk to the sampan. Uloing is a subtle art; there is merely a hollow in the ulo which fits into a nob in the stern of the sampan; a rope is then fitted to the inboard end of the ulo and made fast to the boat just beneath it. So when away the coolie stands with his right hand on the rope and his left on the ulo and sways from side to side as he works.

The little vessel is to the sampan-man his sole means of livelihood. It is also his home and the home of his wife and family. In the South the whole family live together—happy and cheery in their sampan. The family consists as a rule of an old mother, or rather grandmother, whom I mention first as being undoubtedly the most important. Then there is the old lady's husband and their son—a man of about thirty. The son has his wife and usually three children and a tiny infant in arms. This whole family all live and flourish in their sampan. They are, in fact, only allowed ashore at certain times for certain periods. They live almost solely on rice, which they cook at a little stove.

Their main source of income is derived from ferrying people to and from ships moored in the stream to the mainland. They are eager and willing to do this—for the most paltry sums—at any hour of the day or night. At a huge port in Southern China, should one be wanting to return to the ship at a late hour—say, two in the morning,—strolling down to the water's edge, one can see the thick mass of sampans all moored up and apparently secured for the night. But no sooner have one's voice or footsteps been heard on the quay wall than a black head is seen to emerge from one of the mass of vessels; then other signs of life become apparent through the gloom, and voices from many sampans hail one—sleepy but eager voices, all shouting, "Hey, master, sampan!" or "Hey, master, me you!"—thereby implying that his is your sampan. One selects a sampan indiscriminately and climbs aft into the little well reserved for passengers, and soon the sleepy coolie has cast off and lit a guttering candle-lamp. With much groaning and grunting he shoves his ulo over the side, and slowly the sampan bumps its way through all the other now slumbering crafts into the stream.

Once clear, the old grandmother appears with the infant of the family strapped to her back. This infant, wide-eyed and vacant-looking, has been roused from its slumbers to be swayed about on the back of its grandmother while she ulos in the stern. One by one the entire family crawls out from the inside of the sampan—heaven knows how they all get inside! Two little girls of seven or eight put an oar out over one side and pull with a will. The old grandmother works her ulo end steers right aft. The younger couple will have uloes or oars sticking out somewhere else, all, except probably the old grandfather, swing away at something. The old grandfather sits for'ard, seemingly enwrapt in thoughts of a thousand years ago, his old, inconceivably wrinkled face showing no interest and no emotion, his half-shut eyes peering through the gloom without expression. Then one realizes that they have begun their sampan song—one doesn't notice its beginning but merely that it has begun,—a queer, rhythmical song, sung by all the family, young and old. They all sway backwards and forwards to the time of the queer chant, and one can just see their faces with their varied expressions as they sway to their work. Delightfully simple and honest faces they look—yet a Chinaman is always the arch-villain of a certain type of novel! The sampan moves rapidly through the water; one feels the bump of the waves on her flat bow, and sees the vivid green of the bow-wave as she parts the fiery, phosphorescent water. All too soon, very often, the lights of the gangway appear and one steps on board ship, gives the old lady her fare, and watches them all disappear once more into the darkness—the old man still sitting up right for'ard still in the same position presiding over all with a real and stately dignity.—*F. G. Wynne, in Manchester Guardian.*

* * *

WHAT MAIN STREET READS

The talk came around to Main Street—as it always does sooner or later these days. Miss Long of the Free Library Commission of Wisconsin said that it was not so much Main Street itself that she resented as it was the complacent assumption of urban critics that here was the final word on the small town and

on the Middle West. "I wish," she said, "that they could go over my morning's mail." Miss Long is chief of the Traveling Library Division, and, my own curiosity aroused, I asked if I might be permitted to go over the morning's mail. A wire basket, piled high, was set before me and in it I found the record of what Main Street, Wisconsin, is interested in.

To begin with, Clover Farm, at Stone Lake, Wis., wanted information on the life and work of Wilfred Grenfell. Wrightstown wanted a book on cartooning, and Wolf Creek wanted something by John Burroughs. Then came Westbend asking for Monroe's Principles of Teaching, Edmund wanting Better Rural Schools, Hortonville asking for Pillsbury's Psychology, Colfax for Adam's History of Civilization during the Middle Ages, and Bruce for Wells' Outline of History. Sandusky wanted a book on home dressmaking, a novel by Mary Roberts Rinehart, and Huckleberry Finn. Ostberg wanted to read Lorna Doone; the village of Sheldon also wanted Huckleberry Finn. The county agent in Barron county asked for a collection of agricultural books to be loaned out from his office. A questioner in Waupaca asked who was Mrs. Henry Adams? Columbia was interested in the drama and wanted a book on Stage Effects and How to Produce Them. And immediately following came Hartland, also interested in the drama, with a list of plays desired: Milestones, Prunella, A Doll's House, Beau Brummel, The Melting Pot, The Great Divide, Riders to the Sea. Two Rivers wanted to know Christopher Morley and asked for Pipefuls, The Haunted Book Shop and Parnassus on Wheels. Spring Valley wanted Rural Schools from Within,

In St. Paul, I asked Clara F. Baldwin of the Minnesota Library Commission what Main Street, Minnesota, reads. She said at once that there are two sides to Main Street, and picking up two letters from her desk, she illustrated her meaning: One letter was from a man who complained that the Commission was using the state's money to send out trash that nobody wanted to read and asking for books by such authors as Zane Grey, B. M. Bower, Harold Titus, John Fox, Jr., and Harold Bell Wright; the other was from a cultured Danish minister, now retired, who wanted to devote his recreational reading to American biography. Miss Baldwin said further that the reading tastes of the small town are influenced by three factors: the movies, cheap reprints of novels, and the story magazines of the live, snappy, breezy type that circulate. Yet in spite of these adverse influences the current reading of Minnesota Main Streets includes Rauschenbusch's Christianity and the Social Crisis, Einstein's Relativity, Santayana's Character and Opinion in the United States, and Chesterton's What's Wrong with the World.

Much of the work of the Minnesota Commission is done through study clubs and the most interesting revelation was the apparent change that has come over the Thanatopsis Club. It no longer yearns toward the literary and the artistic but is getting down to practical matters of civics and politics. Here are some of the subjects that the debating societies, study clubs and high school orators of Minnesota were concerned with in the spring of 1921: Consolidated Rural Schools; The League of Nations; The Present Situation in Russia; Democratization of Industry; The Open Shop; Socialism and the Socialist Party in the United States; Americanization; Causes of Unemployment; Labor Problems Growing Out of Immigration; Madame Curie; Minnesota State Institutions; Good Roads; the Non-Partisan League—Pro and Con; Sovietism; can it be permanent?

Incidentally I find that they are reading "Main Street" itself. And they do not like it. Not they find it untrue. It's true enough—so far as it goes. But they say, there is another side. That there is another side, this glimpse into the reading demands of no small number of Main Streets offers some proof. And the success of two library commissions proves further that this other side will respond, when the right agency goes about the matter in the right way. The secret in both cases is, I think, that they are getting away from the old idea of handing out culture in chunks and are finding out and answering the real needs of the public.—*Mary Katharine Reely, in the Survey.*

INDIAN-PIPE

In the heart of the forest arising,
  Slim, ghostly, and fair,
Etheral offspring of moisture,
  Of earth and of air,
With slender stems anchored together
  Where first they uncurl,
Each tipped with its equisite lily
  Of mother-of-pearl,—
Mid the pine-needles, closely enwoven
  Its roots to embale,—
The Indian-pipe of the woodland,
  Thrice lovely and frail!

Is this but an earth-springing fungus—
  This darling of Fate
Which out of the mouldering darkness
  Such light can create?
Or is it the spirit of Beauty,
  Here drawn by love's lure
To give to the forest a something
  Unearthy and pure;
To crystallize dewdrop and balsam
  And dryad-lisped words
And starbeam and moonrise and rapture
  And song of wild birds?

Florence Earle Coates, in Harper's Magazine.

* * *

THE VIRTUE OF GLADNESS

This is the title of a recent sermon by the Rev. Bernard Snell, an English minister. He insisted that we allow life to become too drab and that it is wrong to picture Jesus entirely as a man of sorrows. He was also a man of gladness. He found life full of the joy of work, of healing, of comfort. To the young who revolted against dulness he would say:

Certainly I approve of amusements; but do amuse yourselves. Do not expect others to amuse you. Do something yourselves. Only through self-expression can you find happiness.

God put youth into human life and springtime into the year. He also paints the rainbow and gives sunrise and sunset. He made the music of the brook and sent the birds into grove, thicket and garden with their concerts at daybreak and their flights of song from morning till evening. He gave man laughter but man has made his own tears. He gave us love but we have often changed it to hatred. He gave us Christianity, the supreme and final religion, but many have turned to their own inventions and confusions.

It is a virtue to be glad and therefore joy is a duty No one can deny the minor chord that runs through human experience but it can be so intermingled with the major tones that life will become one grand sweet song.

This is the kind of world in which one may be happy if he will. Often we spoil it for one another, but we can overcome that by putting our lives and our world into the keeping and direction of Jesus Christ.

In the springtime there are millions of voices that proclaim the joy of living and call man to add his note to the anthem of gladness. God's great outdoors offers free and limitless range. Go out and find the pearl of gladness. Every hillside is glorious enough to be a paradise.

Yes, death is in this world. But then, through the door he flings open when he makes exit with a soul that can no longer stay on earth, we see gleams of light and catch notes from the new song of Moses sung full-stop by the numberless multitude who have gone hence. Death is only the janitor who lets us into the temple of eternal life.—*The Christian-Evangel.*

* * *

"Forward!" cried one, "for us no beaten track,
No city continuing, no turning back:
The past we love not for its being past,
But for its hope and ardor forward cast."

Henry Newbolt.

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

Impressions and Comments. Second series. By Havelock Ellis. $2.75.

James Huneker said of the first volume of random jottings by this distinguished essayist and psychologist, " 'Impressions and Comments' is charged with the author's kindly wisdom, a series of notes garnered from a rich, full life, not more than a page or two in length, on a thousand and one themes, the whole saturated with the tolerant Ellis philosophy which he once defined as the difficult art of holding on and letting go. If there were more thinkers like Havelock Ellis in this ugly, hate-ridden world, life would be easier to live."

This may well whet our appetites for the second volume, which is even more interesting because it covers the period of the war and the peace negotiations and ends with a journey through Italy in 1920.

The author reflects upon the dentistry of the primitive inhabitants of Ecuador; Parsifal and memories of Bayreuth; the architecture of Italian and Spanish cities; our relation to our neighbors; the coming again into fashion of the Old Testament; the darkness of churches, and many other subjects, and describes the object of life as "seeing the world as beauty," which is really the object of this glorified diary. What a pity there are not Ellis spectacles for sale!

If Winter Comes. By A. S. M. Hutchinson. $2.00.

"If Winter comes, can Spring be far behind?"—but Mark Sabre's winter is long and drear, and his Spring late.

Mark is an imaginative, democratic, lovable man who belongs in the world that is about to be rather than the world that now is. His wife, Mabel, is a matter-of-fact, snobbish woman, as incapable of appreciating him as a clothes-wringer of understanding an aeroplane, so that he gets far more sympathy from the maids,—two sisters, Sarah and Rebecca Jinks, whom Mark immediately nicknames High Jinks and Low Jinks, much to his wife's disgust.

In business he is no more fortunate, for the senior partner of Fortune, East and Sabre resembles a stunted whale but has a mind as narrow as a pencil stripe, and prefers Twyning, who is a fawning Judas. And his home is in Penny Green, a place that Hapgood, "a usefully garrulous person," says "just sits and sleeps," but is now given over to the Penny Green Garden Development Scheme, with houses going up as nearly in a day as possible, whereas "Crawshaws" is of gray stone and bears the date 1667.

Nona, who should have been his wife, elected to marry Lord Tybar, but that "utterly splendid and utterly graceless" person makes a dramatic exit from life during the war, while Mark comes back wounded, saying to himself, "And thy right hand shall show thee terrible things." The terrible things come, but afterward the beautiful promise of Spring; and a letter from High Jinks and Low Jinks, which in its way is perfection, is the first shy flower to peep up through the wintry snows, giving to the promise the humorous and homely touch needed to make it seem real.

The Herford Aesop. Fifty Fables in Verse. By Oliver Herford. Illustrated by the author. Jacket in color.

Whatever this author touches he Herfordizes and makes his own, with words and pictures both clever and amusing, and this slender red book with the Lion and the Mouse decorating its red jacket, is no exception. We beg to present "The Crab and His Mother"—

"Said a Crab in tones irate
To her son, 'Your sidelong gait
Annoys me; can you not go straight?'
Said the Son, 'I'll try, if you
Will show me how.' What could she do?
Mother Crab went sideways too!"

and "The Gnat and the Bullock"—

"A gnat, once chancing to alight,
After a long and weary flight,
Upon a Bullock's horn to rest,
With a loud buzzing thus addressed
The Bullock, 'Pray, good Sir, allow
Me to express my thanks; and now
If you don't mind, I'll fly away,
Unless you'd rather have me stay.'
'Pray do whatever you decide;
'Tis all the same to me,' replied
The Bullock; 'I was not aware
Until you spoke, that you were there.'

The preface has a postscript: "Mr. Aesop wrote many more than fifty fables; perhaps you and I can persuade Mr. Herford to write more too." We will certainly try.

The Flaming Forest. By James Oliver Curwood. Illustrated, picture jacket. $2.00.

David Carrigan, sergeant in His Most excellent Majesty's Royal Northwest Mounted Police, is detailed on a "bad assignment," to get Black Roger Audemard, wanted for murder, and says to his chief, "If anything happens to me, there isn't anybody in particular to notify. I lost out in the matter of family a long time ago."

Something does happen. Apparently alone, as he makes his noonday pot of tea by the river, with the forest on three sides of him, he is startled by the crack of a rifle and realizes that whoever is behind it is out to kill him, and very nearly succeeds. Then he looks up and finds a woman, young and beautiful, bending over him, presently summoning a huge half-breed, Bateese, who picks up Carrigan as if he were a baby and takes him to a canoe; the girl, following, announces herself as Jeanne Marie-Anne Boulain.

When David comes to himself he is in a luxuriously furnished cabin, and has a beard of three days, during which time, he is told, Nepapinas, an old Cree Indian doctor, has performed an operation on his head and saved his life. Marie-Anne also tells him that she is the wife of St. Pierre Boulain—St. Pierre, that great overlord of his domain, the headwaters of the Yellowknife. By and by he journeys into that wonderful country and finds it the land of his dreams; and he discovers Black Roger Audemard, so his mission is accomplished, though not in the way he planned at starting—indeed the outcome of it all is as great a surprise to Sergeant Carrigan as to us.

Beauty and Nick. By Sir Philip Gibbs. $2.00.

"My lad, you'll never get on in this world, unless you're civil to the petticoats. For whether you're first mate or skipper, or Commander of the Home Fleet, it's women can make your life heaven or hell, and so put it down in your log book and don't forget."

So says the Admiral, otherwise Captain John Muffett, to Nicholas Barton, but poor Nick knows already; for "the small flat, high up in the sky, which looked down to the trees in Battersea Park" should have been heaven to the little family of three, but was the opposite because the mother, "Beauty," was a brilliant woman and actress, but had no mother-heart nor love of home, and admired a "trousered check-book" better than "Bristles," who was only "Something in the City," and she ran away with a man whom Nick called the Beast.

This is why the "most comradely of fathers" and Nick have come to live in the little cottage by the sea where the Admiral and the Merman, whose name is Edward Frampton, and the Lonely Lady who is Mary Lavenham, also have cottages. And there Nick meets again Joan Darracott the "girl on the ground-floor flat," now grown very elegant.

By and by he finds his mother, and goes to live with her; but she disappears again and he learns that Joan loves another, so Nick thoroughly disillusioned, goes back to his father, who blames himself, thinking that if he had been more patient he might have saved Beauty and avoided "the Devil's way, divorce." And the two men "begin a new chapter in the plot called Life."

Young People's Christian Union

DIRECTOR'S DATES

Aug. 28. Charlestown, Mass.

Aug. 29-30, Vermont Y. P. C. U. Convention, Brattleboro.

Aug. 31-Sept. 4, Y. P. C. U. Institute, Murray Grove, N. J.

Sept. 12-17, Mid-West Institute, Chicago.

Sept. 17-18, Illinois Y. P. C. U. Convention, Galesburg.

* *

THE 1939 CONVENTION

From Ferry Beach in 1921 to Tokyo in 1939 is a long journey in time and space, but the imagination of the Unioners of Anyville was equal to it. Saturday evening, Aug. 13, was devoted to this, and it marked one of the long to be remembered features of Young People's Week. How the spirit of Quillen Hamilton Shinn must have rejoiced that the youth of the church which he loved had cultivated the same kind of missionary imagination which had enabled him to see Universalist churches where there were none.

Although there were over sixty participants, the pageant was almost impromptu, none of the words or music having been arranged before Tuesday, the first and only rehearsal being held on Saturday afternoon, and the performance being presented that evening.

Miss Hazel Woodbury, of Auburn and Gardiner, Me., deserves a large share of the credit although there were many who helped. Mrs. Stella Marek Cushing arranged and directed most of the music; Miss Beulah Cone took charge of the costuming and contributed several of the spoken parts, as did also the Rev. Milo G. Folsom, who was chairman of the original committee which first suggested and helped to work out the details of the pageant, and the Rev. Clifford R. Stetson.

The pageant was a prohecy of "A World Church for World Service." The audience was a part of the pageant, being the delegate body to the 1939 Y. P. C. U. Convention. As we entered the Grove we were in Japan, paper lanterns hung from the trees and from the shelter which was the stage; cherry blossoms were everywhere in evidence, and Japanese girls ushered us to our seats. At the entrance to the Grove hung a large banner bearing the words, "Y. P. C. U. Convention, Tokyo, Japan, 1939." Large credit is due the decorating committee for providing the "atmosphere" and local color.

The Convention began, as they do now, with cheers and songs, directed by the Rev. Roger Marble. Illumination was provided by automobile headlights and spotlights.

A group of Midori Kindergarten children, under the direction of Dorothy Smith, sang a Japanese lullaby, and the ushers, led by Mrs. Ethel Manning, sang the Japanese national anthem, during which there came upon the platform the Mayor of Tokyo (Ernest Jones) and the president of the International Y. P. C. U., Rollins Brooks, of Texas, impersonated by Donald Sleeper. After an address of welcome, the President announced that in celebration of the fiftieth anniversary of the Y. P. C. U., and as a means of presenting the history of Universalist thought, and of the Church and Union, to the delegates assembled, a pageant had been arranged.

The first episode of this pageant within the pageant showed the overwhelming preponderance of Universalist thought in the early Christian Church, its gradual eclipse by the "Voices of Darkness," although in every century there were those who clung to "the truth as it is in Jesus," as the early Fathers of the Universalist Church loved to call it.

Last of these came James Relly, showing the transition from Calvinism to Universalism, and then, after a moment of darkness, John Murray and Thomas Potter met on the shores of the New World. These parts were well taken by Harold Semple of Attleboro, and the Rev. A. N. Foster of Palmer, Mass.

The third episode was the devotional meeting of the Union in Bay City, Mich., on the Sunday evening following the organization of the National Y. P. C. U. in Lynn, Mass., in October 1889. After the discussion of the topic, "Leaders of Universalism in America," a letter from Lee E. Joslyn was read, bringing the news of what had happened in Lynn a few days before.

This closed the pageant within the pageant and after another moment of darkness, we were back again in Tokyo in in 1939. There followed the Annual Address of the President, and brief reports from representatives of the various mission fields of the Y. P. C. U. and the church. Texas had made long strides ahead in organized Universalism; Japan showed similar gains; and a number of new mission fields abroad reported the beginnings of work there. Here were represented Armenia, where we have already done much; India, where a group of Universalist young people are now supporting a native worker; South America, so ready for a liberal interpretation of Christianity; and China, for which we already have at least one volunteer if our Church will send her there.

At this point a break was made to call for pledges for the Y. P. C. U., that the first steps toward the realization of this dream might be taken, and a goodly sum was added to the pledges made at the Chicago Convention, although nearly a thousand dollars more must be raised to carry the Union through its year's work.

Finally there came the singing of the Doxology, a voice that sounded the Call to Youth, as worded by Dr. Levi M. Powers and printed on the cover of the *Leader* a few weeks ago, and then in the distance, back of the audience, was heard a singing voice, "Follow Me," and everyone, participants, audience and all, marched out singing "Saviour, I Follow On."

Stanley Manning,
Director of Young People's Work.

For the Quiet Hour

Lord, in such uncouth places
Have I beheld kind faces,
  Where dross for gold
  Was bought and sold
Have met such kind embraces
  Such memories, oh, see!
  Have brought me back to Thee!

For man, that was Thy making,
Sleeps long, but at awaking
  Finds in his breast
  Th' unbidden guest;
So, after all forsaking,
  As blind men made me see,
  Here come I back to Thee.

A thousand times man faileth,
Him trouble so assaileth;
  Heart cries in haste,
  "All flesh is waste!"
Yet here too love prevaileth.
  So, when thereof I taste,
In hearts that are not free
  To freedom's Home I haste—
  And back I come to Thee.

Laurence Houseman, abr.

See how God rejoices in the separate individualities of His children! He knows what flower the rough branch will sometimes bear. What we reach forward to in all obedient experience is making visible a thought of God.

Bolton Jones.

For some of us that is the hardest of all possible lessons to learn. . . . But unless we do really learn to wait, courageously and without fret, our failure will spoil our lives of much of their effectiveness. Even God Himself has to wait for many things. For instance, we must try His patience sorely. We go off into ways of sin and folly and stupidity, and He does wait so patiently and magnanimously for us to come back into the paths of wisdom and sanity again. . . . Our pleasure is sought for everywhere else but in Him, but He waits until at long last disappointment sends us back to the one center of joy and happiness. Thinking of this ought to make waiting just a little easier for us.

Christian Guardian.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

FOREIGN MISSION CONFERENCE—EAST NORTHFIELD, MASS

Report of the Denominational Rally

(Continued

Our new work at Oxford was presented by Mrs. Charles L. Russell, president of the W. U. M. S. of Rhode Island:

"At the fork of the road just at the top of the hill, commanding a beautiful view of the valley and surrounding country, stands the little house where Clara Barton first saw the light of day. It is about four miles from the town of Oxford, where the oldest Universalist church in the world, which Clara Barton's father helped to build, is located.

"The birthplace is in North Oxford about half a mile from the state road; a little weather beaten sign points the way and a steady climb brings one to our latest possession. The house is not spacious but shows the thrift of the Bartons. It has a peaked roof, a clapboarded cottage, to which at a later date an ell was added. Various subsequent owners have made changes—such as large window panes, a new front door, etc., which are entirely out of harmony with the period of the house. The restoration is full of interest and holds great possibilities. The room where Clara Barton was born can easily be restored to its original simplicity; with proper furnishings, some of which have already been promised, the house can be given the feeling of the period. We have the beginning of a wonderful work for our Clara Barton Guilds. The Connecticut hills are beautiful and appealing. Here in this historic spot we have the opportunity of honoring Clara Barton who received her broad outlook from the early training of parents who were staunch believers in the Universalist Faith. Let us rally to the call and make the vision of our National President come true."

Mrs. B. S. Blaisdell spoke of the artistic setting:

"Through the kindness of Mrs. Russell, I had the pleasure of going by automobile to North Oxford. The road which you take to get there is over a little stone bridge by a little town on the hill-side on your right. The road is picturesque and pleasing; no unsightly buildings mar the beauty of the country. The setting of the birthplace is attractive; there are woods and many beautiful shrubs quite close to the house. I am sure that an artist would find many dear bits for sketching, Across the street are pine trees and above the apple trees were in bloom. In back of the house and to one side is a little pond, where a pretty Japanese garden could be made. This old homestead is worth while visiting."

Mrs. Maude L. Tweedy gave a vision of the future work:

"The Clara Barton Home appealed to me very much indeed. I realize what it means to own the birthplace of a woman who was known throughout this whole world and to know that she was a Universalist. I think that we ought to spread the news. I believe in advertising the fact that she belonged to us and we now own her birthplace and are making it a shrine. Make it worth while seeing. A committee of our girls, under the guidance of some older person, might spend two weeks at a time, showing visitors about the place, telling them facts about it, and serving tea in the Japanese garden. It really would be lovely for some of our girls to be there during the busy months, helping with the guests. We should take every opportunity to spread the good news that we have bought the Clara Barton Birthplace. I would like to see at Oxford possibly a summer camp for girls, a summer camp similar to this Conference, with classes along the line of relief work. That is one thing, and a school of Universalist instruction another. So many of our young people do not know the history of our church nor the work that we are doing. I would like to see short courses in nursing (First Aid work). Of course, this has all got to be financed and it is going to cost a few thousand dollars at the least, but, we can all take part in it and all join in the honors.

"In the July 6 number of the *Outlook* I found a picture of Clara Barton and the school in New Jersey, also a little about it. I'd like to see her picture again in the *Outlook*, saying that she was a Universalist and the Universalist people have bought her birthplace. My motto is to spread the good news that we have bought this historic home."

(To be continued.)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.

CITIZENS WORTH WHILE

The September slogan is designed to develop idealism and loyalty. "Stand for the Best. Stand Up. Stand By. Never Stand Back."

The speaker will find a ready response to this sentiment in the minds of both boys and girls. Young folks admire courage, pluck, steadfastness. They like the person who has a conviction and is willing to work for it, the person who has a cause and is willing to fight for it.

A good epigram to quote would be one from a current post-card: "One thing worse than a quitter is the fellow afraid to begin."

Suggest applications in school, Sunday school, national life. Have the members suggest other applications.

Adopt the slogan for the school itself, as well as for the individual scholars.

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CONVENTION AND INSTITUTE OF THE G. S. S. A.

Detroit, Mich., 1921

Saturday, Oct. 15. 9.45 a. m. Devotional Service. 10 a. m. Institute. "Sunday School Organization, National and State," Rev. Francis W. Gibbs. "The Elementary Department," Rev. Laura Bowman Galer. 2 p. m. Institute. "Handwork in the Sunday School," Mrs. Mary I. Chamberlain. "Teaching Adolescents," Dr. Mabel I. Emerson. "The Sunday School Superintendent," Mr. Carl A. Hempel. 7.30 p. m. Institute. "The Teacher Getting Ready," Rev. Helen F. Adams. "The Elementary Department," Rev. Laura Bowman Galer.

Sunday, Oct. 16. 10.30 a. m. Morning Worship. Sermon by Rev. George E. Huntley, D. D. 12. m. Sunday School. Mr. Jason Moore, Superintendent. (Institute credits will be allowed for attendance at these services.) 7.30 p. m. Institute. "Sunday School Organization, Local," Rev. Francis W. Gibbs. "The Elementary Department," Rev. Laura Bowman Galer.

Monday, Oct. 17. 9.30 a. m. Institute. "Handwork in the Sunday School," Mrs. Mary I. Chamberlain. 10.15 a. m. Business Session. Call. Appointment of Committees. Report of Executive Board. Report of Treasurer. Reports of Departmental Superintendents. 2. p. m. Institute: "The Sunday School Superintendent," Carl A. Hempel. "Teaching Adolescents," Dr. Mabel I. Emerson. "The Teacher Giving Forth," Rev. Helen F. Adams. 7.30 p. m. Business Session. Report of Committee on Recommendations and Resolutions. New Business. Election.

Tuesday, Oct. 18. Forenoon and afternoon. Group Conferences. (Not open to those who are eligible to attend the Ministers' Meeting.) 7.15 p. m. Devotional Service. 7.30 Business Session. Unfinished Business. Minutes. 7.45. Platform Meeting. "The Blessing of the General Convention," Rev. John Smith Lowe, D. D. "A Wail," W. W. Woe. "Fifteen Hundred Dollars," Rev. Ulysses S. Milburn. "Humanism and Religious Education," Rev. Lynn Harold Hough, Ph. D., former President of Northwestern University.

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About one-half of the Sunday schools of America are now using graded lessons. The proportion increases each year.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

July 16-Sept. 5. Murray Grove, N. J.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

September 20-22. Illinois State Convention, Galesburg.

Sept. 22-25. North Carolina State Convention, Pink Hill.

Sept. 23. North Carolina Branch W. N. M. A., Pink Hill.

Sept. 26-29. Maine State Convention, Waterville.

Sept. 27-29. New Hampshire State Convention, Nashua.

Oct. 4-6. New York State Convention, Rochester.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1921

Before reported	3,393
Senoia, Ga.	8
Mulberry, Ga.	3
Windsor, Ga.	20
Total	3,424

CHRISTENINGS

Before reported 984. Annisquam, Mass., 4; Hartland Four Corners, Vt., 10; Coburn, N. B., 6. Total, 1004.

PERSONALS

The Rev. William Gaskin was married to Miss Dora Yeoman, Aug. 10 at Abingdon, Ill.

The Rev. Chijuro Kawabata, the native pastor of our church in Tokyo, has been in Ryder House at the University of Chicago for two years and one term. He graduates with his A. M. degree from the University, Sept. 3, and on Sept. 16, sails for Japan from Seattle on the steamer *Suwa Maru*. He is due in Tokyo Sept. 30, to take up his work there once more. The entire Mission force in Japan agreed that Mr. Kawabata was worthy of this opportunity in America on account of the excellent service he had rendered our Japan work and because of the confidence they had in his ability and character. He will go back with a full appreciation of many kindnesses he has received from his American Universalist brethren and with a determination to give his life's work to our cause in Japan.

District of Columbia

Washington.—The Red Cross Unit of this church has worked continually since it was organized at the beginning of the war, and though it has a membership of only twenty-five, with an average attendance of ten, it has made an enviable record and is looked upon as one of the few star units of the District of Columbia. The report given at the annual meeting, covering the period from May 1, 1920 to May 1, 1921, made the following showing: 7,595 surgical dressings for the National Homeopathic Hospital; 75 large bed pads for the Home for Incurables; 4,000 garments, including twelve complete layettes, 218 articles inclusive; and 9 knitted articles, including large afghans, scarfs, and sweaters. In the Red Cross Drive our unit collected $653. Since that report, 576 articles have been made, including dresses, baby sacques, bootees, infant shirts, boys undershirts, etc., which was undertaken to help fill a rush order abroad. The officers are: Mrs. Frank A. Evarts, Captain; Mrs. Ernest W. Roberts, First Lieutenant; and Mrs. Mildred Bisbee, Second Lieutenant.

Georgia

Senoia.—At the close of a series of meetings held by Rev. A. G. Strain, eight members joined the church.

Mulberry.—On Aug. 7, three members joined the church, after a service held by Mr. Strain, state superintendent.

Windsor.—Twenty members united with the church, Aug. 14, after a service at which Mr. Strain, state superintendent, preached.

Iowa

Osage.—Rev. A. W. Alternbern, pastor. All churches of our city united in services during July and August on the Junior College grounds.

Massachusetts

Charlton.—Rev. Edgar W. Preble, pastor. Mr. and Mrs. Preble will celebrate their golden wedding anniversary Sept. 3, at Charlton. From two to five and from eight to ten, p. m., there will be a reception in Grange Hall. Mr. Preble has been in the active ministry for fifty years also, having held pastorates in Abington, Mass., Bangor and Bath, Me., and Beverly, Quincy and Webster, Mass. He has been seventeen years at his present pastorate, and is chaplain of the Charlton Masonic Home. Mr. and Mrs. Preble would warmly welcome any brother ministers at their anniversary.

Orange.—L. J. Richards, pastor.—Sunday, July 31, the church services were held at Lake Rohunta in the grove. Mr. Richards' sermon, "The Great Out-Doors," was very much enjoyed. About one hundred people attended the service, automobiles transporting all to the lake and return. After the service a basket-lunch was served. The first Sunday in September the services will be held in the auditorium at Brookside Park in unison with the Unitarian church of Athol. The pastor is now enjoying a month's vacation.

Annisquam.—Rev. Geo. H. Lewis, pastor. Children's Sunday was observed late this year. Four children were christened. One of our summer residents has presented the parish with a 21 foot motor boat for the use of the minister. The pastor has recently taken an active part in two successful drives, one for the Y. M. C. A. and the other for members of the Board of Trade. In Gloucester, of which Annisquam is a part, the Universalist Church has full recognition in the "Y," being represented by three on the board of directors. Mr. Lewis recently exchanged with Dr. Lee of Gloucester. On Aug. 14, Lieut. Edgar Davis of the U. S. S. San Francisco preached for us.

North Carolina

Kinston.—Rev. A. J. Cardall, pastor. We want to extend our appreciation of the interest shown by friends in making contributions of books and magazines subscriptions to the Free Public Library, under control of the church as a part of its community service. By the initial interest of Rev. H. L. Canfield and the generous contribution of the Newark, N. J. Public Library and contributing Universalists, our library has now over 950 volumes of the best literature, including fiction, narration, history, biology, philosophy, sociology and juvenile books. We have a free reading room in which current magazines are on the tables contributed by friends, some as far distant as California. The latest contribution have been sixty-one volumes from the Minneapolis church and 128 volumes from the Sunday school at Stoughton, Mass. These gifts help to fill the growing demand for good reading matter, and the generous interest is gratifying. By placing books of the best authors upon the shelves, we are contributing in a very real way to the general community welfare. Friends desiring to help may send books addressed to the church, care of Rev. A. J. Cardall.

Vermont

Hartland Four Corners.—Children's Day was observed by the Sunday school, Aug. 14. Choruses, trios and duets were interspersed with recitations, making a fine program. Ten children were christened by Rev. S. G. Spear of Roxbury, Mass., who is spending the summer here. There was a large attendance.

FERRY BEACH PARK ASSOCIATION

On Monday, August 15, Mr. and Mrs. S. T. Kirk of Medford Hillside, Mass., celebrated their fortieth wedding anniversary at Ferry Beach. The campers gave them a reception and the couple were showered with congratulations and confetti. They were presented with a beautiful brass candle stick. Refreshments were served. Later they attended the Sunday school get-together party, entering the pavilion to the strains of the Wedding March.

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THE ANNUAL PILGRIMAGE TO THE OLD LANGDEN, N. H., MEETING-HOUSE

Sunday, Aug. 14, was another great day for our Universalist Faith in this vicinity. Automobiles from every direction, Bellows Falls, So. Acworth, Marlboro, Charlestown, Walpole and Alstead, among others, centered at this old religious home of our Fathers for a morning service, a basket and table lunch, a social hour, and then an afternoon service. Rev. F. O. Hall, D. D., preached in the morning, emphasizing the need of our distinctive church, and in the afternoon, urging the need of faith and an intelligent determination of foundations for that faith. The services were presided over by Rev. Alvin M. Smith, pastor of the Langdon-Alstead parish, and Rev. Clarence E. Rice, D. D., Rev. Francis A. Kimball, resident and ex-pastor, and Rev G. W. Sias of Marlboro assisted. The singing by all present, led by cornets, violins and organ, at both services was heartily enjoyed.

Dr. Hall again addressed the Union service, held alternately on Sunday evenings by the Universalists and Congregationalists in Alstead, in the Universalist Church, after which he and Mrs. Hall motored to Claremont to the summer home of Rev. Lee S. McCollester. D. D. It is worthy of notice that these meetings have been originated and maintained through the loyal zeal of the Misses Sarah and Emily Porter of Langdon.

* *

Notices

DETROIT CONVENTION NOTICE

The following men have charge of transportation in their respective states. Arrangements as to accommodations should be made in advance through them. Special fare rates from the Southeastern Passenger Association, Trunk Line Association, Western Passenger Association, and Central Passenger Association. Fare is one and one half for round trip on above lines. Passengers from New England can take advantage of these rates by securing their tickets at Albany at reduced rates.

Colorado, W. F. R. Mills, 1253 Race St., Denver.

Connecticut, Henry C. Reid, 1024 Main St., Bridgeport.

District of Columbia, H. E. Williams, 1330 Belmont St., Washington, D. C.

Georgia, J. M. Rasnake, 500 Confederate Ave., Atlanta, Ga.

Illinois, H. G. Spurgin, Masonic Temple, Urbana.

Indiana, O. Mosely, Peru.

Iowa, J. E. Reid, Altoona.

Kansas, L. F. Schwartz, Junction City.

Maine, Frank B. Cummings, 821 Washington Ave., Portland.

Massachusetts, Geo. W. Rowell, Amesbury.

Michigan, Fred Minckler, 1967 West Grand Blvd., Detroit.

New Jersey, Wm. H. Thompson, Hightstown.

New York State, John Zoller, Little Falls.

North Carolina, L. M. Ross, 1203 Roxboro St., Durham.

Ohio, Arthur Nash, 121 East 8th St., Cincinnati.

Tennessee, Gus S. Currier, 1902 East 12th St., Chattanooga.

Rhode Island, E. S. Burlingham, 111 Progress Ave., Providence.

Vermont, Wm. H. Hamlin, Northfield.

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PASSENGER ASSOCIATIONS GRANTING REDUCED RATES TO DETROIT CONVENTIONS

The following Passenger Associations have granted a reduced rate of one fare and one-half for the round trip on the Certificate Plan, tickets being on sale on dates indicated below:—

Trunk Line Association: Covering New York State (east of Buffalo and Salamanca), New Jersey, Pennsylvania (east of Erie, Oil City and Pittsburg), Delaware, Maryland, District of Columbia, Virginia, West Virginia (east of Wheeling, Parkersburg and Kenova). Selling dates: Oct. 13–21 inclusive.

Central Passenger Association: Covering territory west of Buffalo and Pittsburg, north of the Ohio River to Chicago and St. Louis. Selling dates: Oct. 14–22 inclusive.

Southeastern Passenger Association: Covering territory south of Washington, D. C. and Ohio River, east of the Mississippi. Selling dates: Oct. 13–21 inclusive.

Western Passenger Association: Covering territory including stations in Colorado, Idaho, Illinois, Iowa, Kansas (except points on and east of St. Louis—San Francisco Railway, Kansas City, Mo. to Baxter, Kan., via Girard and Cherokee, Kan.), Missouri (points on and north of Missouri Pacific Railroad, St. Louis to Labadie thence Chicago, Rock Island and Pacific Railway, Labadie to Kansas City, Mo.), Minnesota, Montana, Nebraska, North Dakota, northern Michigan, South Dakota, Utah, Wisconsin, and Wyoming. Selling dates: Oct. 14–22 inclusive from Illinois, Hannibal and St. Louis, Mo. and Keokuk, Ia.; Oct. 12–20 inclusive from all other points.

For any additional information regarding transportation write to the Transportation Agent for your State (see lists in recent issues of the *Universalist Leader*) or to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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MURRAY GROVE ASSOCIATION

Program for 1921

Aug. 31-Sept. 3. Chapel Talks, "The Spirit of Youth." Y. P. C. U. Week, Rev. Stanley Manning, Director.

Sept. 4. Morning sermon, Rev. Stanley Manning. Evening Conference.

Sept. 5. Field Day.

Sept. 6. Closing Day.

One evening each week will be given to story-telling, another to games and another to dramatics. There will be boating, sailing, bathing and fishing.

Rates $14 to $17 a week. For further information write to Rev. Chas. E. Petty, 174 West End Ave., Binghamton, N. Y.

Chas. E. Petty.

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MAINE CONVENTION

The ninety-fourth annual session of the Maine Convention will be held in the Waterville Church, Sept. 27–29, for the purpose of amending Art. IV. of the constitution to read: the election of all officers of the convention shall be by ballot except that of the State Superintendent of Churches, which shall be elected by the executive committee; and amending Art. V to read: date of convention: the annual meeting of the convention shall be held in September, the exact date to be determined by vote of the preceding annual meeting or designated by the executive committee; for the election of officers for the ensuing year and the transaction of any other business which shalt lawfully be brought before the convention.

Milo G. Folsom, Secretary.

ACKNOWLEDGMENT

The National Association acknowledges with gratitude a gift from a member of Messiah Mission Circle, Philadelphia, of one hundred and fifty dollars to be applied to work in Japan, one hundred dollars, North Carolina, twenty-five dollars, and Tennessee, twenty-five dollars.

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OFFICIAL CALL

The forty-third Convention of the Women's National Missionary Association will be held in the Universalist Church in Detroit, Mich., on Wednesday, Oct. 19, 1921, for the receiving of reports for the two years past, the election of officers, and the transaction of such other business as may legally come before it.

Ethel M. Allen, Recording Secretary.

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VERMONT AND QUEBEC COMMITTEE OF FELLOWSHIP

August 1, 1921, Richard Billings of Woodstock was granted Lay Preacher's License for three years.

George F. Fortier, Secretary.

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ILLINOIS CONVENTION

The eighty-fourth annual session of the Illinois Convention, together with the fifty-third annual session of the W. U. M. A., the thirty-third annual session of the Y. P. C. U., and the twenty-third annual session of the S. S. Association, will be held at Galesburg Ill., Sept. 20–22, for the election of officers and the transaction of all such business as shall properly come before it.

C. A. Polson, Secretary.

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NORTH CAROLINA CONVENTION

The North Carolina Convention will meet with the Pink Hill Church, Sept. 23–25, 1921. A pre-convention meeting of the state board will be held at 8 p. m. on the Sept. 22. All Universalists in the state are urged to attend this Convention. Pink Hill is eighteen miles south of Kinston. Those going by rail will change cars at Kinston. For further information address Leslie Turner, Pink Hill, N. C., or the secretary at Greensboro, N. C.

Jno. E. Williams, Secretary.

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SUNDAY SCHOOL AND Y. P. C. U. INSTITUTE

At Chicago

This institute is to be one of the most worth while events of the year, and every Sunday school and every Y. P. C. U. should plan to be represented there during the week from Sept. 11 to 17.

In order that proper facilities may be made for housing the visitors will you kindly notify Miss Louisa L. Magraw, 6010 Dorchester Ave., Chicago, of your intention of being present, not later than September 1. Rooms will probably be $1 per night.

* *

WOMEN'S NATIONAL MISSIONARY ASSOCIATION

The books of the corresponding secretary and treasurer will close Sept. 15, 1921.

All money due the Association must be in the hands of the treasurer on or before that date.

Emma L. Bush, Treasurer.

* *

NEW YORK STATE CONVENTION

The 1921 annual session of the New York State Convention of Universalists will be held in the First Universalist Church, Rochester, N. Y., Oct. 4, 5, 6, for the election of officers and the transaction of such other business as may regularly come before this body.

G. D. Walker, Secretary.

* *

Obituary

S. B. Oakes

Mr. S. B. Oakes died at Little Hocking, Ohio, July 4, at the age of seventy-two years. Uniting with the Universalist church forty-six years ago, he has always championed the Faith, and been ready to support it.

He is survived by three daughters in Newbury, and one son in Crystal City, Mo.

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The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

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Crackling

Professor: "Why did America lose so much time in entering the war, Mr. Goof?"

Mr. Goof (coming to suddenly): "Not prepared, sir."

Professor: "Exactly."—*Gargoyle.*

* *

"Da noive of dat lady," complained Hazel, the domestic treasure, "offerin' me eight dollars a week! Wha's she think I am—a college graduate?"—*Goucher College Weekly.*

* *

The teacher had asked, "Why did David say he would rather be a doorkeeper in the house of the Lord?"

"Because," answered a boy, "he could then walk outside while the sermon was being preached."—*Boston Transcript.*

* *

School-teacher (to little boy): "If a farmer raises 3,700 bushels of wheat and sells it for $2.50 per bushel, what will he get?"

Little Boy: "An automobile."—*Western Christian Advocate (Cincinnati).*

* *

Two Methodist preachers, one white and the other colored, served rural charges in Mississippi which were conterminous. The negro received a considerably larger salary than his white brother, who asked him if it was not his custom to expel his members who failed to pay. "No, boss," he replied, "we would not like to put the gospel on a money basis. We gets them to subscribe, and if they don't pay we turns them out for lying."—*Memphis Commercial Appeal.*

* *

He: "I could dance on like this forever."

She: "Oh, I'm sure you don't mean it! You're bound to improve."—*The Fun Book.*

* *

Grocer: "We have some very fine string beans to-day."

Mrs. Newbride: "How much are they a string?"—*The Fun Book.*

* *

"The secret of health," writes a doctor, "is the eating of onions." But the trouble is to keep it a secret.—*New York American.*

* *

The *Register* gives some English schoolboy "howlers" occasionally. Here are some American specimens, *bona fide:* "About this time Columbus was cursing around among the West Indies." "Jackson's campaign in the Valley was the greatest piece of millinery work ever known." "The Valkyrie were the Choosers of the Slain, and the Valhalla the Haulers of the Slain." "The eldest son of the king of France is called the Dolphin." "The Duke of Clarence, according to his custom, was killed in battle." "Heathens are paragons (pagans) that wash up idle things." "The Indians call their women squabs."—*Christian Register.*

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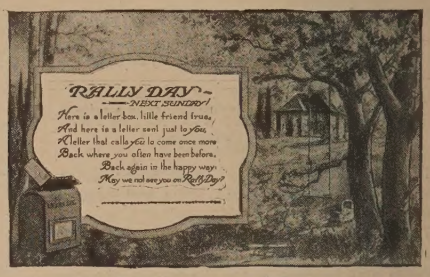

No. 63—For Beginners' Department

No. 62—For Cradle Roll

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